BEAUTIFUL THOUGHTS

FROM

Latin Authors

BY

CRAUFURD TAIT RAMAGE, LL.D.

AUTHOR OF "NOOKS AND BY-WAYS OF ITALY," "BEAUTIFUL THOUGHTS FROM GREEK AUTHORS," "BEAUTIFUL THOUGHTS FROM FRENCH AND ITALIAN AUTHORS," "BEAUTIFUL THOUGHTS FROM GERMAN AND SPANISH AUTHORS," ETC.

Second Edition

"Classical quotation is the parole of literary men all over the world."
—DR JOHNSON.

Liverpool
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1869

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TO

MORRIS CHARLES JONES, ESQ.

OF GUNGROG,

This Volume is Inscribed

AS A MARK OF ESTEEM AND AFFECTION

BY ONE

WHO KNOWS HIS VIRTUES

AND

VALUES HIS FRIENDSHIP.

PREFACE TO SECOND EDITION.

As my Latin volume has reached a second edition, I may be allowed to thank the public for the appreciation shown for my exertions to give a real and substantial work. I have now endeavoured to bring all my previous experience and knowledge to bear on this new edition, and so much is this the case, that I do not hesitate to say that it is entirely recast, and may be considered a new work. I have thrown aside the poetical translations and given the passages in prose, as closely as the different idioms of the English and Latin languages would permit, believing, as I have said elsewhere, "that the thoughts in the passages selected for some specialty will be best brought out by a simple prose translation, and that in the ordinary poetical translations much that is poetry is not accurate, and what is accurate is not poetry."

In order that the volume may form one homogeneous whole, I have also thrown aside nearly all the old translations from prose authors, and given them anew

in my own words. How far I have succeeded, must be decided by scholars who are acquainted with the idioms of the Latin language. I have added nearly six hundred new passages, which I think will be found equally interesting with those I had originally selected. What, however, will be specially valuable to scholars are the numerous illustrations from my other works, and besides many parallel passages from Greek, English, and French authors.

It is interesting to trace the various shades that different nations give to the same idea, and I cannot help thinking that often the idiosyncrasy of a people is shown by the forms that the idea is found to assume. The practical character of the Romans, the intellectual spirit of the Greeks, the light buoyancy of the French, the philosophy of the Germans, may all be found in the same idea with the slight changes that each has given to it, as it has passed through the crucible of their minds. So strongly convinced am I of the truth of this remark, that I hope I may be able, ere long, in another work, to illustrate, by apt examples, what I have now stated.

I have added extracts from writers that do not appear in my first edition, and I have given slight biographical sketches of all the authors.

I have also paid particular attention to the Latin and English Indexes, believing that the value of the work will thus be much increased to those who consult it for a particular purpose by the ease with which they can

obtain the passage of which they are in search. I have added a Supplement containing passages, which may be regarded as "household words" among the educated, but which are not found in classical authors. For the tracing of many of these to their sources I have to thank correspondents in "Notes and Queries," a work of highest value to literary men.

WALLACE HALL, 1st *March* 1869.

PREFACE TO FIRST EDITION.

FEW of the ways that conduct to virtue are more full of pleasantness and peace than that which leads us to warm our hearts by putting them in close contact with noble natures. "I am not the rose, but I live with the rose," says the Eastern apologue, "and so I have become sweet." It was a strong conviction of the truth of this apophthegm that induced the Editor to spend many of the leisure hours of a busy life in bringing together the beautiful thoughts of ancient writers; and he now presents them to the public, in the hope that many who have little time to devote to the study of the classics, will be glad to renew their acquaintance with the finer emanations of the Roman masters. Some passages worthy of selection doubtless may be found to have been excluded, and others admitted which may appear to be of inferior merit. In such a compilation, however, allowance must be made for differences of taste; and the Editor ventures to express a hope that, on the whole, the work will be

found useful both to the scholar and to the general reader. He would also suggest that, as the heads of our public schools pursue the very proper course of causing their pupils to commit to memory passages from ancient authors, and are obliged to do so without much selection, the present work may be found useful for that purpose. The minds of the young would have presented to them those scattered sparks of truth and of knowledge, which might hereafter in many cases kindle into a bright flame; and, while improving their memory by exercise, they may be laying up a store of thoughts capable of being turned in future years to good account. From the various authors whose sentiments are embodied in this work, the Editor has selected a large mass of sentential lore on every subject, which has occupied the mind of man. Here will be found original seeds from which may still spring a rich harvest of new thoughts, that may be further cultivated, beautified, and enlarged. Here the reader will find illustrations of Divine wisdom, of the feelings of benevolence, of political and personal prudence, and of many of those questions which still continue to be subjects of contention among mankind.

The Editor is not acquainted with any works on a similar plan. The Dictionaries of Latin Quotations, of which several have been published, consist merely of Latin phrases in alphabetical order, with no precise reference to the original authors; in absence of which the scholar, desirous of discovering whence any particu-

lar quotation may have been taken, in order to verify its accuracy or to examine the context, would frequently have to sacrifice hours in tedious and sometimes vain research. Besides, such Dictionaries are encumbered with Law phrases and Dog Latin.

The characteristics of the present work may be shortly stated as the following :—

1. It quotes only from certain specified well-known classical authors.
2. Each passage quoted has a distinct reference to the work of the author, the book, ode, play, and, where it was practicable, the line, so that the passage may be found immediately and without difficulty. It is conceived that this will supply a great desideratum in works of a similar class that have been hitherto published.
3. To each passage, with few exceptions, there is appended an English translation by some well-known author; and, when a poet is quoted, there is a poetical translation. The heading to each passage briefly indicates the subject.
4. There is a copious Latin Index; and the Editor has attempted to surmount a difficulty which occurs in searching for a passage, the first word of which may not be known, but merely the general idea. The first words of each quotation are given in alphabetical order, but the same passage is also given under what he considers to be the key-word.

5. The Editor has laboured to give a complete and elaborate English Index, and this, he hopes, will be found to be a popular feature of the work. While it gives the subject, it indicates at the same time with great precision the leading idea and drift of each quotation. This, it is conceived, will render the work most valuable, particularly to persons not acquainted with the original of the classics, but "with just enough of learning to misquote." Thus, if such a person, writing upon a particular subject, wanted a classical illustration, a mere Dictionary of Latin Quotations, following the initial letter of the Latin passage, would be of no use, as he may read through most of the volume before lighting upon a quotation to suit his purpose. But the English Index of this work will exactly meet his case, as by means of it he will find, with the greatest ease, a quotation almost on every subject; and not only so, but many ideas that may suit the subject which he is illustrating.

It will also be of great assistance, although in a less degree, to a man who has enjoyed a classical education, but who, in the hurry and bustle of life, has not had time or inclination to keep up his acquaintance with the classics, which were the delight and companions of his youth. It will recall to his recollection the scenes of bygone days; and, as he saunters through this gard-

of choicest flowers, he can scarcely fail to gather a bouquet of those "thoughts that breathe and words that burn."

To the Editor the compilation of the work has been a labour of love. He has revelled in the beauties of each author, whilst he was culling from each those gems of thought which warm the heart and illumine the understanding. He feels, indeed, that he has only in part done his delightful task; and if opportunity offer, and his labours be appreciated, he would gladly return to it, and endeavour to illustrate each subject by parallel passages from Greek authors, which he has already collected, and would add from Italian, French, and Spanish, as well as from English classical authors.

WALLACE HALL, 1*st Jan.* 1864.

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Cæsar,	,,	B.C. 100	,,	B.C. 44
Lucretius,	,,	B.C. 95	,,	B.C. 52
Catullus,	,,	B.C. 87	,,	B.C. 47
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FROM LATIN AUTHORS.

AMMIANUS MARCELLINUS

FLOURISHED FROM ABOUT A.D. 350 TO A.D. 390.

AMMIANUS MARCELLINUS, a native of Antioch in Syria, was the last subject of Rome who composed a profane history in the Latin language. Of his personal history little is known; he was an officer in the army, accompanying Ursicinus, an able general of the Emperor Constantius, to the East in 350. We next find him accompanying Julian in his expedition against the Persians, having a narrow escape in the retreat of the Romans. His history extended from the accession of Nerva, A.D. 96, to the death of Valens, A.D. 378, comprising a period of 282 years. It was divided into thirty-one books, of which the first thirteen are lost. What remains includes the reign of Constantius from A.D. 353, and those of Gallus, Julianus, Jovianus, Valentinianus, and Valens.

TRUTH IS SIMPLE.

Hist. xiv. 10.

Veritatis absolutus sermo ac semper est simplex.

The language of truth is unadorned and always simple.

We find the three great tragic writers of Greece speak of truth in the same way.

Æschylus (Fr. Arm. jud. 2):—

Ἁπλᾶ γάρ ἐστι τῆς ἀληθείας ἔπη.

"For the words of truth are simple."

And Sophocles (Antig. 1195) :—

ὀρθὸν ἡ 'λήθει' ἀεί.

"Truth is always straightforward."

And Euripides (Phœn. 472) :—

ἁπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ.

"The language of truth is simple."

And our own great poet Shakespeare ("Measure for Measure," act v. sc. 1) says :—

"Truth is truth
To the end of reckoning."

Man Paralysed by Fate.

Hist. xiv. 11.

Solent manum injectantibus fatis hebetari sensus hominum et obtundi.

The senses of men are usually blunted and deadened, when fate lays a heavy hand upon them.

The Mind of Man in Sleep.

Hist. xiv. 11.

Solutus enim corporeis nexibus animus, semper vigens motibus indefessis et cogitationibus subjectus et curis, quæ mortalium sollicitant mentes, colligit visa nocturna, quas phantasias nos appellamus.

The mind freed from the shackles of the body, never resting, being under the impressions which cares and anxieties have made upon it, brings before us those night visions which we call phantasies.

Longfellow ("A Psalm of Life") expresses himself otherwise :—

"Tell me not, in mournful numbers,
'Life is but an empty Dream !'
For the soul is dead that slumbers,
And things are not what they seem ;"

but Byron ("The Dream," l. 5) says :—

"Dreams in their development have breath,
And tears and tortures and the touch of joy ;
They have a weight upon our waking thoughts,
They take a weight from off our waking toils,
They do divide our being."

Retributive Justice.

Hist. xiv. 11.

Ultrix facinorum impiorum, bonorumque prœmiatrix aliquoties operatur Adrasteia (atque utinam semper !) quam vocabulo duplici etiam Nemesin appellamus : Jus quoddam sublime numinis efficacis, humanarum mentium opinione

superpositum, vel, ut definiunt alii, substantialis tutela generali potentiâ partilibus præsidens fatis: quam theologi veteres fingentes Justitiæ filiam, ex abditâ quâdam æternitate tradunt omnia despectare terrena. Hæc ut regina causarum, et arbitra rerum ac disceptatrix, urnam sortium temperat, accidentium vices alternans: voluntatumque nostrarum exorsa interdum alio, quam quo contendebant, exitu terminans, multiplices actus permutando convolvit. Eademque necessitatis insolubili retinaculo mortalitatis vinciens fastus tumentes incassum, et incrementorum detrimentorumque momenta versans, ut novit, nunc erectas mentium cervices opprimit et enervat: nunc bonos ab imo suscitans, ad bene vivendum extollit.

Adrasteia, whom we also call Nemesis, very often (I wish it were always so!) acts as the avenger of the deeds of the impious and the rewarder of the righteous—being a certain sublime law of the Almighty placed over the minds of men, or as others define it, a self-existing guardian-angel watching over each individual with uncontrolled power; which theologians of old, falsely assuming to be the daughter of Justice, maintain to look down on all things earthly from the abysses of eternity. She, as the directress of original causes, the arbitress and judge of events, rules over the urn containing the fates of men, turning out at will the lots of life; and ending very differently at times from what she seemed to have intended, turns round our fates with endless changes. And binding with the indissoluble chain of necessity the pride of man, vainly puffed up, and causing the ups and downs of life, as she best knows to turn them; now she throws him down from his lofty seat, and again lifting the upright from the lowest bottom raises him to the pinnacle of fortune.

See (Gr. Fr.) Justice.

Exceptions to Every Rule.

Hist. xvi. 7.

Sed inter vepres rosæ nascuntur et inter feras nonnullæ mitescunt.

But in the midst of thorns roses spring up, and amidst savage beasts some are tame.

Almost all Difficulties may be Overcome by Prudence.

Hist. xvii. 8.

Est difficultatum pœne omnium diligens ratio victrix, multa mente versans et varia.

Almost all difficulties may be got the better of by prudent thought, revolving and pondering much in the mind.

The Genius Watching over Each.

Hist. xxi. 13.

Putabatur Genius quidam tutelæ salutis appositus eum reliquisse, mundo citius digressurum. Ferunt enim theologi, in lucem editis hominibus cunctis, hujusmodi quædam velut actus rectura numina sociari, admodum tamen paucissimis visa, quos multiplices auxere virtutes.

His particular Genius, who was placed to watch over his life, was thought to have abandoned him, as he was on the point of leaving the world. For theologians say, that to all men, when they are born, certain divine beings are attached to direct their actions, though visible to very few, only to those who are distinguished by many virtuous qualities.

Man Proposes, God Disposes.

Hist. xxv. 3.

Tametsi prosperitas simul utilitasque consultorum non ubique concordent, quoniam captorum eventus superæ sibi vindicant potestates.

Yet the success of plans and the advantage to be derived from them do not at all times agree, seeing the Gods claim to themselves the right to decide as to the final result.

The Same Character Proud and Humble.

Hist. xxvii. 11.

Ut videretur, cum sibi fideret, de cothurno strepere tragico, et ubi paveret, omni humilior socco.

So that he seemed, when he felt confidence in himself, to be like a tragic actor declaiming from the high-heeled buskin; and when he was cast down, to be more humble than any low comedian in his sock.

AUSONIUS

BORN ABOUT A.D. 315—DIED ABOUT A.D. 392.

Decimus Magnus Ausonius, a Latin poet and grammarian, was a native of Bordeaux, born about the beginning of the fourth century of the Christian era. He devoted himself to the study of law, and became tutor to Gratian, son of the Emperor Valentinian, by whom he was appointed præfectus of Latium, of Libya, and of Gaul, and at last, in the year 379, was made consul. The letter of Gratian conferring the dignity, and the grateful reply of

Ausonius are both extant. After the death of Gratian he retired from public life, and ended his days in a country retreat at no great distance from his native city about A.D. 392, in the reign of Honorius. There can be no doubt from several passages in his works that he was a Christian, though the licentious nature of some of his writings proves that he did not at all times attend to its pure doctrines. He was the author of many works, which have been preserved; but the most celebrated are his twenty Eclogues, of which the tenth, entitled *Mosella*, is a description of the river Moselle, one of the best specimens of his powers as a poet, though the same faults pervade it as his other works—want of simplicity, taste, easiness of versification, and purity of language.

EVERYTHING HUMAN PERISHES.

Epigr. 35, 9.

Miremur periisse homines? monumenta fatiscunt,
Mors etiam saxis, nominibusque venit.

Can we wonder that men perish and are forgotten, when their noblest and most enduring works decay? Death comes even to monumental structures, and oblivion rests on the most illustrious names.

WHATEVER THOU DOEST, DO IT QUICKLY.

Epigr. 83, 1.

Si bene quid facias, facias cito: nam cito factum
Gratum erit; ingratum gratia tarda facit.

If thou intendest to do a kind act, do it quickly, and then thou mayest expect gratitude: a favour, grudgingly conferred, causes ingratitude.

See (Gr.) Gratitude.

THE UNGRATEFUL.

Epigr. 140, 1.

Nil homine terra pejus ingrato creat.

The earth produces nothing worse than an ungrateful man.

See (Gr.) Ingratitude.

FICKLENESS OF FORTUNE.

Epigr. 143, 1.

Fortuna nunquam sistit in eodem statu:
Semper movetur; variat et mutat vices,
Et summa in imum vertit ac versa erigit.

Fortune is never stable, is always turning, always changing; throws down the prosperous and raises the humble.

Euripides (Fr. Ino. 23) says :—

> 'Ορᾷς, τυράννους διὰ μακρῶν ηὐξημένους
> 'Ως μικρὰ τὰ σφάλλοντα, καὶ μί' ἡμέρα
> Τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἦρ' ἄνω.
> 'Υπόπτερος δ' ὁ πλοῦτος· οἷς γὰρ ἦν ποτε,
> 'Εξ ἐλπίδων πίπτοντας ὑπτίους ὁρῶ.

"Thou seest what small things are sufficient to bring down tyrants who have had a long course of prosperity; even one day pulls this man from his lofty seat and raises another. Riches have wings: for I see these, who once had them, falling from their high hopes."

Diphilus (Fr. Com. Gr., p. 1093 M.) says :—

> 'Ωσπερ κυαθίζουσ' ἐνίοθ' ἡμῖν ἡ τύχη
> 'Εν ἀγαθὸν ἐπιχέασα τρί' ἐπαντλεῖ κακά.

"As Fortune sometimes, while she is conferring on us one good, in doing so pumps up three evils."

See (Gr.) Fortune.

How Enemies are Increased.

Epigr. 312, 4.

Multis terribilis, caveto multos.

When thou causeth fear to many, then is the time to be on thy guard.

Preserve Equanimity.

Epigr. 312, 5.

Si fortuna juvat, caveto tolli ;
Si fortuna tonat, caveto mergi.

If fortune is favourable, be not elated ;
If fortune thunders, be not cast down.

Fear Conscience.

Epigr. 315, 1.

Turpe quid ausurus, te sine teste time.

When about to commit a base deed, respect thyself, if thou hast no other witness.

Diphilus, who flourished B.C. 300, (Fr. Com. Gr., p. 1091 M.,) says, much to the same effect :—

> "Οστις γὰρ αὐτὸς αὑτὸν οὐκ αἰσχύνεται
> Συνειδόθ' αὑτῷ φαῦλα διαπεπραγμένῳ,
> Πῶς τόν γε μηδὲν εἰδότ' αἰσχυνθήσεται ;

"For whoever does not feel ashamed before his own conscience, when he has committed a base deed, why will he feel ashamed before another who is unconscious of it?"

See (Gr.) Conscience.

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Manilius is of uncertain date.

The Whispering of the Trees.

iv. 11.

Nam, Cytorio in jugo,
Loquente sæpe sibilum edidit comâ.

For on the ridge of Cytorus it often gave forth a hissing, while the leaves spoke.

Tennyson, "The Princess," thus expresses the same idea :—

"As in a poplar grove when a light wind wakes
A lisping of the innumerous leaf, and dies,
Each hissing in his neighbour's ear."

One Eternal Night to All.

v. 4.

Soles occidere et redire possunt :
Nobis cum semel occidit brevis lux,
Nox est perpetua una dormienda.

Suns may set and rise ; we, when our short day has closed, must sleep on during one never-ending night.

Young, in his "Night Thoughts," (No. 6,) says in a very different tone :—

"Look nature through, 'tis revolution all ;
All change, no death ; day follows night, and night
The dying day ; stars rise, and set and rise.
Earth takes the example. See the Summer, gay
With her green chaplets and ambrosial flowers,
Droops into pallid Autumn : Winter gray,
Horrid with frost and turbulent with storm,
Blows Autumn and his golden fruits away,
Then melts into the Spring : soft Spring, with breath
Favonian, from warm chambers of the South
Recalls the first All, to reflourish, fades ;
As in a wheel all sinks, to reascend :
Emblems of man, who passes, not expires."

See Sir W. Scott's lament over Pitt and Fox in the introduction to "Marmion," beginning,

"To mute and to material things
New life revolving summer brings," &c.

See the famous αἲ αἲ ταὶ μαλάχαι, Mosch. Id. de Bione, l. 106, and Job xiv. 7-12.

Gross Pleasures.

vi. 1.

Deliciæ illepidæ atque inelegantes.

Gross and vulgar pleasures.

A Stupid Booby.

xvii. 21.

Talis iste meus stupor nil videt, nihil audit,
Ipse qui sit, utrum sit, an non sit, id quoque nescit.

That stupid booby of mine, is so crazy that he neither sees nor hears, and even knows not who he is, or whether he exists at all.

"So benumb'd in his wits is my booby, that he
Is as deaf and as blind as a buzzard can be;
Yea, he knows not, the oaf, who himself is or what,
Or whether in fact he exists or does not."—MARTIN.

THE MOTE IN OUR OWN EYE.

xxii. 20.

Suus quoique attributus est error:
Sed non videmus, manticæ quod in tergo est.

Every one has his faults, but we see not the wallet that is behind.

See (Fr.) Wallet-bearers.

THE PLEASURE OF REST AFTER LABOUR.

xxxi. 7.

O! quid solutis est beatius curis?
Cum mens onus reponit, ac peregrino
Labore fessi venimus larem ad nostrum,
Desideratoque acquiescimus lecto.
Hoc est, quod unum est pro laboribus tantis.

Oh, what is more sweet than, when the mind, set free from care, lays its burden down; and, when spent with distant travel, we come back to our home, and rest our limbs along the wished-for bed. This, this alone, repays such toils as these!

SILLY LAUGHTER.

xxxix. 16.

Risu inepto res ineptior nulla est.

A silly laugh's the silliest thing I know.

SWEET MEETINGS, FAREWELL.

xlvi. 9.

O dulces comitum valete cœtus.

Oh sweet meetings of friends, farewell.

Tennyson, "The Princess," (cant. iv.,) expresses the same idea very beautifully:—

"Tears, idle tears, I know not what they mean,
Tears from the depth of some divine despair
Rise in the heart, and gather in the eyes,
In looking on the happy Autumn fields,
And thinking of the days that are no more."

See (Fr.) Days of pleasure.

The Love-sick.

li. 1.

Ille mî par esse Deo videtur,
Ille (si fas est) superare Divos,
Qui, sedens adversus, identidem te
Spectat et audit
Dulce ridentem; misero quod omnes
Eripit sensus mihi: nam simul te,
Lesbia, adspexi, nihil est super mî

. . . . .

Lingua sed torpet: tenuis sub artus
Flamma dimanat: sonitu suopte
Tintinant aures: gemina teguntur
Lumina nocte.
Otium, Catulle, tibi molestum est;
Otio exsultas, nimiumque gestis:
Otium et reges prius, et beatas
Perdidit urbes.

Peer for the gods he seems to me,
And mightier, if that may be,
Who, sitting face to face with thee,
Can there serenely gaze;
Can hear thee sweetly speak the while,
Can see thee, Lesbia, sweetly smile,
Joys that from me my senses wile,
And leave me in a maze.
For, ever, when thy face I view,
My voice is to its task untrue,
My tongue is paralysed, and through
Each limb a subtle flame
Runs swiftly, murmurs dim arise
Within my ears, across my eyes
A sudden darkness spreads, and sighs
And tremors shake my frame.—Martin.

Palsied Old Age.

lxi. 161.

Usque dum tremulum movens
Cana tempus anilitas
Omnia omnibus annuit.

Till hoary age shall steal on thee,
With loitering step and trembling knee,
And palsied head, that ever bent,
To all in all things nods assent.—Martin.

There is a Tide in the Affairs of Men.

lxii. 30.

Quid datur a divis felici optatius horâ?

What is granted by the gods more desirable than a lucky moment?

The Virgin.

lxii. 39.

Ut flos in septis secretus nascitur hortis,
Ignotus pecori, nullo contusus aratro,
Quem mulcent auræ, firmat sol, educat imber:
Multi illum pueri, multæ optavere puellæ:
Idem cum tenui carptus defloruit ungui,
Nulli illum pueri, nullæ optavere puellæ:
Sic virgo, dum intacta manet, dum cara suis est.
Cum castum amisit polluto corpore florem,
Nec pueris jucunda manet, nec cara puellis.

As the flower grows apart in the secluded gardens unknown to the cattle, bruised by no plough, fondled by the breezes, strengthened by the rays of the sun, and nourished by the rains of heaven; many a boy and girl have desired to pluck it; so is the virgin, while she remains so, while she is beloved by her friends, but when she has lost her chaste flower, she is neither pleasing to the youth nor beloved by the girls.

The Rising Breeze.

lxiv. 270.

Hic qualis flatu placidum mare matutino
Horrificans Zephyrus proclivas incitat undas,
Aurorâ exoriente, vagi sub lumina solis;
Quæ tarde primum clementi flamine pulsæ
Procedunt, leni resonant plangore cachinni:
Post, vento crescente, magis magis increbrescunt,
Purpureâque procul nantes a luce refulgent:
Sic tum vestibuli linquentes regia tecta,
Ad se quisque vago passim pede discedebant.

As when at early dawn the western breeze
Into a ripple breaks the slumbering seas,
Which gently stirr'd, move slowly on at first,
And into gurglings low of laughter burst;
Anon, as fresher blows the rising blast,
The waves crowd onward faster and more fast,
Floating away till they are lost to sight
Beneath the glow of the empurpled light,

So from the royal halls, and far from view,
Each to his home with wandering steps withdrew.
—MARTIN.

CONFOUNDING OF RIGHT AND WRONG.

lxiv. 406.

Omnia fanda, nefanda, malo permista furore,
Justificam nobis mentem avertêre deorum.

The confounding of all right and wrong in the wild fury of war, has averted from us the gracious smile of heaven.

FICKLENESS OF WOMEN.

Mulier cupido quod dicit amanti?
In vento et rapidâ scribere oportet aqua.

The vows that woman makes to her fond lover, are only fit to be written on air or on the swiftly-passing stream.

DIFFICULT TO RELINQUISH A CONFIRMED PASSION.

lxxvi. 13.

Difficile est longum subito deponere amorem.

It is difficult to give up at once a long-cherished passion.

THE INCONSISTENCIES OF LOVE.

lxxxv. 1.

Odi et amo. Quare id faciam, fortasse requiris.
Nescio: sed fieri sentio, et excrucior.

I hate and I love. Why I do so, thou mayest perhaps inquire
I know not; but I feel that it is so, and I am tormented.

CICERO

BORN B.C. 106—DIED B.C. 43.

M. TULLIUS CICERO, born on the 3d January B.C. 106, was a native of the city of Arpinum, but received his education at Rome under Greek masters, more particularly under the renowned Archias of Antioch. During the scenes of strife and bloodshed between Marius and Sulla, he identified himself with neither party, devoting his time to those studies which were essential to him as a lawyer and an orator. When tranquillity was restored, he came forward as a pleader at the age of twenty-five. but thinking that

there was great room for improvement in his style of composition and mode of delivery, he determined to quit Italy and visit the great fountains of arts and eloquence. He remained six months at Athens, and then made a complete tour of Asia Minor, returning to Rome after an absence of two years, B.C. 77. His great talents, developed by such careful and judicious training under the most cultivated masters, could not fail to command success. Though possessed of no family influence, he was elected quæstor B.C. 76, and, having Sicily as his province, he discharged his trust so faithfully that he gained the love and esteem of all the Sicilians. He undertook some years afterwards the prosecution of Verres, who had been prætor of Sicily, and was charged with many flagrant acts of extortion. This prosecution was successful, and Verres, despairing of being able to defend himself, went into voluntary exile. Cicero was appointed consul B.C. 63, and gained great glory by suppressing the conspiracy formed by Catiline and his accomplices for the subversion of the commonwealth. For this great service he was honoured with the title of Pater Patriæ, father of his country. His good fortune, however, at last failed him, and he was compelled to yield to the storm that broke upon him. He quitted Rome B.C. 58, and crossed over to Greece. His correspondence during the whole period of his exile presents the melancholy picture of a man crushed and paralysed by a sudden reverse of fortune. The following year he was recalled, and we then find him employing the greater part of his time in pleading causes or living in the country, where he composed his two great political works, the *De Republicâ* and the *De Legibus*. He was appointed pro-consul of Cilicia, and his administration of that province gained him great honour. At the close of the year he returned to Rome, where he fell, as he says, into the very flame of civil discord, and found war had broken out between Pompey and Cæsar. After much vacillation he joined Pompey, but after the battle of Pharsalia B.C. 48, he threw himself on the mercy of the conqueror, by whom he was forgiven. Cicero was now at liberty to follow his own pursuits without interruption, and accordingly, until the death of Cæsar B.C. 44, devoted himself with assiduity to literary studies. During these years he composed nearly the whole of his most important works on rhetoric and philosophy. However, he paid constant attention to public affairs. From the beginning of the year B.C. 43 to the end of April, Cicero was at the height of his glory; within this space the last twelve Philippics were all delivered, and listened to with rapturous

applause. Octavius, however, joined with Lepidus and Antony, usurping the whole power of the state, and their first step was to make out a list of the proscribed, among whom Cicero was marked for immediate destruction. He made an attempt to escape, but, thinking it vain, submitted to his fate. The assassins cut off his head and hands, which were conveyed to Rome, and by the orders of Antony nailed to the rostra.

Arts.

Arch. 1.

Omnes artes, quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quâdam inter se continentur.

All the arts, which have a tendency to raise man in the scale of being, have a certain common bond of union, and are connected, if I may be allowed to say so, by blood relationship with one another.

Literature.

Arch. 6.

An tu existimas aut suppetere nobis posse, quod quotidie dicamus in tantâ varietate rerum, nisi animos nostros doctrinâ excolamus, aut ferre animos tantam posse contentionem, nisi eos doctrinâ eâdem relaxemus?

Do you imagine that I could find materials for my daily speeches on such a variety of subjects, if I did not improve my mind by literary pursuits; or that I could bear up against such a strain, if I did not relieve it occasionally by philosophical inquiries?

Glory and Honour only Desirable.

Arch. 6.

Nam, nisi multorum præceptis, multisque litteris mihi ab adolescentiâ suasissem, nihil esse in vitâ magnopere expetendum, nisi laudem atque honestatem, in eâ autem persequendâ omnes cruciatus corporis, omnia pericula mortis atque exsilii, parvi esse ducenda: numquam me pro salute vestrâ in tot ac tantas dimicationes, atque in hos profligatorum hominum quotidianos impetus objecissem.

For, if I had not been thoroughly convinced from my youth upwards by the precepts of many philosophers, and by my own literary investigations, that there is nothing in this life really worthy of being desired except glory and honour, and that, in the pursuit of these, even bodily torture, death, and banishment, are of little account, never would I have rushed in your defence

to so many and such severe struggles, nor exposed myself to the daily attacks of these abandoned citizens.

Natural Abilities and Education Contrasted.

Arch. 7.

Etiam illud adjungo, sæpius ad laudem atque virtutem naturam sine doctrinâ, quam sine naturâ valuisse doctrinam.

I add this also, that nature without education has oftener raised man to glory and virtue, than education without natural abilities.

We find the very opposite statement made by Critias in his Elegies (Fr., 6 Sa.):—

Ἐκ μελέτης πλείους ἢ φύσεως ἀγαθοί.

"There are more men ennobled by study than by nature."

And Epicharmus (Stob. xxix. 54) has the same idea:—

Ἁ δὲ μελέτα φύσιος ἀγαθᾶς πλεῖονα δωρεῖται, φίλοι.

"Friends, study gives more than a noble nature."

Literature.

Arch. 7.

Nam ceteræ neque temporum sunt, neque ætatum omnium, neque locorum: hæc studia adolescentiam agunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium præbent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur.

For the other employments of life do not suit all times, ages, or places; whereas literary studies employ the thoughts of the young, are the delight of the aged, the ornament of prosperity, the comfort and refuge of adversity, our amusement at home, no impediment to us abroad, employ our thoughts on our beds, attend us on our journeys, and do not leave us in the country.

A Poet.

Arch. 8.

Atqui sic a summis hominibus eruditissimisque accepimus, ceterarum rerum studia, et doctrinâ, et præceptis, et arte constare; poëtam naturâ ipsâ valere, et mentis viribus excitari, et quasi divino quodam spiritu inflari. Quare suo jure noster ille Ennius sanctos appellat poëtas, quod quasi deorum aliquo dono atque munere commendati nobis esse videantur. Sit igitur, judices, sanctum apud vos, humanissimos homines, hoc poëtæ nomen, quod nulla umquam barbaria violavit. Saxa et solitudines voci respondent;

bestiæ sæpe immanes cantu flectuntur atque consistunt: nos instituti rebus optimis non poëtarum voce moveamur?

I have always learned from the noblest and wisest of men, that a knowledge of other things is acquired by learning, rules, and art, but that a poet derives his power from nature herself,—that the qualities of his mind are given to him, if I may say so, by Divine inspiration. Wherefore rightly does Ennius regard poets as under the special protection of heaven, because they seem to be delivered over to us as a beneficent gift by the gods. Let then, judges, this name of poet, which even the very savages respect, be sacred in your eyes, men as you are of the most cultivated minds. Rocks and deserts re-echo to their voice; even the wildest animals turn and listen to the music of their words; and shall we, who have been brought up to the noblest pursuits, not yield to the voice of poets?

See (Gr.) Poets.

Achilles.

Arch. 10.

Quam multos scriptores rerum suarum magnus ille Alexander secum habuisse dicitur? Atque is tamen, quum in Sigeo ad Achillis tumulum adstitisset. "*O fortunate*, inquit, *adolescens, qui tuæ virtutis Homerum præconem inveneris.*" Et vere: nam, nisi Ilias illa exstitisset, idem tumulus, qui corpus ejus contexerat, nomen etiam obruisset.

How many historians is Alexander the Great said to have had with him to transmit his name to posterity? And yet, as he stood on the promontory of Sigeum by the tomb of Achilles, he exclaimed: "O happy youth, who found a Homer to herald thy praise!" And with reason did he say so; for if the Iliad had never existed, the same tomb which covered his body would have also buried his name.

Praise.

Arch. 11.

Trahimur omnes laudis studio, et optimus quisque maxime gloriâ ducitur.

We are all excited by the love of praise, and it is the noblest spirits that feel it most.

Virtue.

Arch. 11.

Nullam enim virtus aliam mercedem laborum periculorumque desiderat, præter hanc laudis et gloriæ, quâ quidem detractâ, judices, quid est, quod in hoc tam exiguo vitæ curriculo, et tam brevi, tantis nos in laboribus exerceamus?

Certe, si nihil animus præsentiret in posterum, et si, quibus regionibus vitæ spatium circumscriptum est, eisdem omnes cogitationes terminaret suas, nec tantis se laboribus frangeret, neque tot curis vigiliisque angeretur, neque toties de vitâ ipsâ dimicaret. Nunc insidet quædam in optimo quoque virtus, quæ noctes et dies animum gloriæ stimulis concitat, atque admonet, non cum vitæ tempore esse dimittendam commemorationem nominis nostri, sed cum omni posteritate æquandam.

For virtue wants no other reward for all the labours and dangers she undergoes, except what she derives from praise and glory: if this be denied to her, O judges, what reason is there why we should devote ourselves to such laborious pursuits, when our life is so brief, and its course narrowed to so small a compass. Assuredly, if our minds were not allowed to look forward to the future, and if all our thoughts were to be terminated with our life, there would be no reason why we should weary ourselves out with labours, submit to all the annoyances of cares and anxiety, and fight so often even for our very lives. In the noblest there resides a certain virtuous principle, which day and night stimulates a man to glorious deeds, and warns him that the recollection of our names is not to be terminated by time, but must be made boundless as eternity.

THE POPULACE.

Q. Rosc. Com. 10.

Vulgus ex veritate pauca, ex opinione multa æstimat.

The common rabble estimate few things according to their real value, most things according to the prejudices of their minds.

GUILTY CONSCIENCE.

Sext. Rosc. 24.

Sua quemque fraus, et suus terror maxime vexat: suum quemque scelus agitat, amentiâque afficit: suæ malæ cogitationes conscientiæque animi terrent, hæ sunt impiis assiduæ domesticæque Furiæ; quæ dies noctesque parentum pœnas a consceleratissimis filiis repetant.

It is the terror that arises from his own dishonest and evil life that chiefly torments a man: his wickedness drives him to and fro, racking him to madness; the consciousness of bad thoughts and worse deeds terrify him: these are the never-dying Furies that inwardly gnaw his life away: which day and night call for punishment on wicked children for their behaviour to their parents.

See (Gr.) Conscience.

The Self-made Man.

Sext. Rosc. 30.

Is mihi videtur amplissimus qui suâ virtute in altiorem locum pervenit.

He is, in my opinion, the noblest, who has raised himself by his own merit to a higher station.

An Advantage to Whom.

Sext. Rosc. 30.

L. Cassius ille, quem populus Romanus verissimum et sapientissimum judicem putabat, identidem in causis quærere solebat, cui bono fuisset.

L. Cassius, whom the Roman people used to regard as the best and wisest of judges, inquired ever and anon at a trial:—For whose advantage the deed was committed.

Differences of Powers.

Sext. Rosc. 38.

Non enim possumus omnia per nos agere: alius in aliâ est re magis utilis.

For we cannot do everything by ourselves; different men have different abilities.

Friendship.

Cn. Planc. 2.

Neque est ullum certius amicitiæ vinculum, quam consensus et societas consiliorum et voluntatum.

Nor is there any more certain tie of friendship than when men are joined and bound together in their objects and desires.

So Shakespeare ("Merchant of Venice," act iii. sc. 4) says:—

"For in companions
That do converse and waste the time together,
Whose souls do bear an equal yoke of love,
There must be needs a like proportion
Of lineaments, of manners, and of spirit."

The Populace.

Cn. Planc. 4.

Non est enim consilium in vulgo, non ratio, non discrimen, non diligentia; semperque sapientes ea, quæ populus fecisset, ferenda, non semper laudanda duxerunt.

There is no sagacity, no penetration, no powers of discrimination, no perseverance in the common people: the wise have always regarded their acts rather to be endured than to be praised.

BALLOT.

Cic. Planc. 6.

Populo grata est tabella, quæ frontes aperit hominum, mentes tegit: datque eam libertatem, ut, quod velint, faciant: promittant autem, quod rogentur.

The voting tablet is pleasing to the people, which holds up to view the countenance, while it conceals the intentions, and gives a man liberty to do what he wishes, but to promise what is asked of him.

FILIAL AFFECTION.

Cic. Planc. 12.

Pietas fundamentum est omnium virtutum.

The dutifulness of children is the foundation of all the virtues.

SLANDER.

Cic. Planc. 23.

Nihil est autem tam volucre, quam maledictum; nihil facilius emittitur; nihil citius excipitur, nihil latius dissipatur.

There is nothing which wings its flight so swiftly as calumny, nothing which is uttered with more ease; nothing is listened to with more readiness, nothing dispersed more widely.

See (Gr.) Slander.

A CANDIDATE.

Cic. Planc. 25.

Virtus, probitas, integritas in candidato, non linguæ volubilitas, non ars, non scientia requiri solet.

Virtue, honesty, uprightness, are the qualities that are required in a candidate, not fluency of language, nor knowledge of arts and sciences.

RULES FOR LIFE.

Cic. Planc. 27.

Clarorum virorum atque magnorum, non minus otii quam negotii, rationem exstare oportere.

The illustrious and noble ought to place before them certain rules and regulations, not less for their hours of leisure and relaxation than for those of business.

CHANGE OF OPINIONS ALLOWABLE.

Cic. Planc. 39.

Ego vero hæc didici, hæc vidi, hæc scripta legi; hæc de

sapientissimis et clarissimis viris et in hâc republicâ et in aliis civitatibus monumenta, nobis literæ prodiderunt: non semper easdem sententias ab iisdem, sed, quascumque reipublicæ status, inclinatio temporum, ratio concordiæ postularet esse defendendas.

I have learnt, seen, and read, that the following are the proper principles for the guidance of man:—Ancient records and the annals of literature, both of this state and of others, have handed it down to us as the words of the wise and noble, that the same opinions and sentiments are not invariably to be supported by the same individuals, but that they ought to adopt those which may be required by the circumstances of the times, the position in which the state is placed, and according as the peace and agreement of parties may require.

HATRED.

P. Sext. 48.

Oderint dum metuant.

Let them hate, provided they fear.

AN ABYSS OF EVILS.

P. Sext. 52.

Gurges et vorago malorum

An abyss and gulf of evils.

HIS OWN CONFESSION CONDEMNS HIM.

Verr. ii. 5, 64.

Suâ confessione juguletur necesse est.

He must be convicted by his own confession.

FRIENDS AND ENEMIES.

Deiot. 9.

Pereant amici dum una inimici intercidant.

Let friends perish, provided our enemies are destroyed along with them.

MASTER AND SERVANT.

Deiot. 11.

Fit in dominatu servitus, in servitute dominatus.

He who should be the master, sometimes takes the place of the servant; he who should be the servant, becomes the master.

THE RESULT OF A PLAN.

C. Rab. Post. 1.

Hoc plerumque facimus ut consilia eventis ponderemus

et, cui bene quid processerit, multum illum providisse, cui secus, nihil sensisse dicamus.

Men usually judge of the prudence of a plan by the result, and are very apt to say that the successful man has had much forethought, and the unsuccessful shown great want of it.

LIBERTY.

P. S. Rull. ii. 4.

Quid tam populare, quam libertas? quam non solum ab hominibus, verum etiam a bestiis expeti, atque omnibus rebus anteponi videtis.

What is so much beloved by the people as liberty, which you see not only to be greedily sought after by men, but also by beasts, and to be preferred to all things?

See (Fr.) Liberty.

MANNERS.

P. S. Rull. ii. 35.

Non ingenerantur hominibus mores tam a stirpe generis ac seminis, quam ex iis rebus, quæ ab ipsa natura loci, et a vitæ consuetudine suppeditantur, quibus alimur et vivimus.

Men's characters and habits are not influenced so much by the peculiarities of family and race, as by the physical features of their native land and their mode of life,—things by which we are supported and by which we live.

PROSPERITY.

P. S. Rull. ii. 35.

Singularis homo, privatus, nisi magna sapientiâ præditus, vix facile sese regionibus officii, magnis in fortunis et copiis continet.

An individual in a private station, unless he is endued with great wisdom, cannot confine himself in due bounds if he reaches high fortune and wealth.

THE SOUL.

C. Rabir. 1

Itaque cum multis aliis de causis virorum bonorum mentes divinæ mihi atque æternæ videntur esse, tum maxime, quod optimi et sapientissimi cujusque animus ita præsentit in posterum, ut nihil nisi sempiternum spectare videatur.

Therefore, for many other reasons the souls of the good appear to me to be divine and eternal, but chiefly on this account, because the soul of the best and the wisest has such anticipation

of a future state of being, that it seems to centre its thoughts only on eternity.

See (Gr.) Soul.

REVENGE.

Post Red. in Senat. i. 9.

Etenim ulciscendæ injuriæ facilior ratio est, quam beneficii remunerandi, propterea quod superiorem esse contra improbos, minus est negotii, quam bonis exæquari.

We can more easily avenge an injury than requite a kindness; on this account, because there is less difficulty in getting the better of the wicked than in making one's self equal with the good.

CHIEF.

Post Red. in Senat. ii. 3.

Omnium gentium facile princeps.

By far the chief of all nations.

VITUPERATION.

Cœl. 3.

Maledictio autem nihil habet propositi, præter contumeliam: quæ si petulantius jactatur, convicium; si facetius, urbanitas nominatur.

Scurrility has no object in view but incivility; if it is uttered from feelings of petulance, it is mere abuse; if it is spoken in a joking manner, it may be considered raillery.

TRUTH.

Cœl. 26.

O magna vis veritatis, quæ contra hominum ingenia, calliditatem, solertiam, contraque fictas omnium insidias, facile per se ipsa defendat.

Oh! great is the power of truth, which is easily able to defend itself against the artful proceedings of men, their cunning, and subtlety, not less than against their treachery.

See (Gr.) Truth.

DESIRE OF PLEASURE.

Cœl. 31.

Insolentia voluptatum, quæ cum inclusæ diutius, et primâ ætate compressæ et constrictæ fuerunt, subito se nonnunquam profundunt, atque ejiciunt universæ.

He was not accustomed to pleasures; which, when they are pent up for a long while and have been curbed and kept down in the early period of youth, sometimes burst forth suddenly and overthrow every obstacle.

How Long?

Cat. i. 1.

Quousque tandem abutere, Catilina, patientiâ nostrâ? quam diu etiam furor iste tuus nos eludet? quem ad finem sese effrenata jactabit audacia?

How long, pray, O Catiline, wilt thou abuse our patience? how long will this mad fury of thine mock us? to what length will this unbridled audacity of thine proceed?

The Degeneracy of the Times.

Cat. i. 1.

O tempora, O mores! Senatus hæc intelligit, consul videt: hic tamen vivit. Vivit? immo vero etiam in senatum venit.

Oh! the degeneracy of the times and its manners! The senate is aware of these things, the consul sees them, yet this man lives,—lives, do I say?—nay, he comes even into the very senate.

Eyes and Ears of All will See and Watch.

Cat. i. 2.

Multorum te etiam oculi et aures non sentientem, sicuti adhuc fecerunt, speculabuntur atque custodient.

The eyes and ears, too, of many will see and watch you without your being aware, as they have done already.

Where are We?

Cat. i. 4.

O dii immortales! ubinam gentium sumus?

Ye immortal gods, where in the world are we?

Justice must not be Warped by Favours.

Cæcin. 26.

Jus civile neque inflecti gratiâ neque perfringi potentiâ, neque adulterari pecuniâ debet.

The administration of justice ought neither to be warped by favour, nor broken through by the power of the noble, nor bought by money.

This is the Point of my Argument.

Cæcin. 29.

Hic est mucro defensionis meæ.

This is the point of my defence.

Taxes the Sinews of the State.

Manil. 7.

Vectigalia nervos esse reipublicæ semper duximus.

We have always considered taxes to be the sinews of the state.

Falsehood.

Mur. 30.

Improbi hominis est mendacio fallere.

It is the act of a bad man to deceive by falsehood.

The Belly.

L. Pis. 17.

Abdomini suo natus, non laudi atque gloriæ.

Born for the gratification of his appetite, and not for the acquisition of glory and honour.

Guilty Conscience.

L. Pis. 20.

Sua quemque fraus, suum facinus, suum scelus, sua audacia de sanitate ac mente deturbat: hæ sunt impiorum furiæ, hæ flammæ, hæ faces.

It is a man's own dishonesty, his crimes, his wickedness, and barefaced assurance, that takes away from him soundness of mind; these are the furies, these the flames and firebrands of the wicked.

See (Gr.) Conscience.

Law.

Mil. 4.

Est igitur hæc non scripta sed nata lex; quam non didicimus, accepimus, legimus, verum ex naturâ ipsâ arripuimus, hausimus, expressimus; ad quam non docti, sed facti, non instituti sed imbuti sumus.

This, therefore, is a law not found in books, but written on the fleshly tablets of the heart, which we have not learned from man, received, or read, but which we have caught up from nature herself, sucked in and imbibed; the knowledge of which we were not taught, but for which we were made: we received it not by education, but by intuition.

See (Gr.) Laws unwritten.

Laws.

Mil. 4.

Silent leges inter arma.

The law is silent in the midst of civil war.

Fickleness of the Multitude.

Mil. 8.

Principum munus est resistere levitati multitudinis.

It is the duty of men of high rank to oppose the fickle disposition of the multitude.

See (Gr.) Multitude.

Impunity.

Mil. 16.

Maxima illecebra est peccandi impunitatis spes.

The hope of impunity is a very great inducement for a man to commit wrong.

Conscience.

Mil. 23.

Magna vis est conscientiæ et magna in utramque partem, ut neque timeant, qui nihil commiserint et pœnam semper ante oculos versari putent, qui peccârint.

Great is the power of conscience—great in both ways—so that those should not fear who have done no wrong, and that those who have should always have punishment hanging before their eyes.

A Wise Man.

Cluent. 31.

Sapientissimum esse dicunt eum, cui, quod opus sit, ipsi veniat in mentem: proxime accedere illum, qui alterius bene inventis obtemperet. In stultitiâ contra est. Minus enim stultus est is, cui nihil in mentem venit, quam ille, qui, quod stulte alteri venit in mentem, comprobat.

They say that he is wisest to whom whatever is necessary for the success of a scheme comes into his mind; that he is next who is ready to yield to the experience of others. In the case of folly, however, it is the very opposite: for he is less silly to whom nothing foolish comes into his mind than he who yields to the unwise suggestions of another.

The Fury of the People like the Boisterous Sea.

Cluent. 49.

Ex quo intelligi potuit id, quod sape dictum est; ut mare, quod suâ naturâ tranquillum sit, ventorum vi agitari atque turbari; sic et populum Romanum suâ sponte esse placatum, hominum seditiosorum vocibus, ut violentissimis tempestatibus, concitari.

Hence that was easily understood, which has been often said

that as the sea, which is calm when left to itself, is excited and turned up by the fury of the winds, so, too, the Roman people, of itself placable, is easily roused by the language of demagogues as by the most violent storms.

So Solon (Fr. 7 S.) says:—

'Εκ νεφέλης πέλεται χιόνος μένος ἠδὲ χαλάζης,
βροντὴ δ' ἐκ λαμπρᾶς γίγνεται ἀστεροπῆς
ἀνδρῶν δ' ἐκ μεγάλων πόλις ὄλλυται.

"From the clouds issue storms of snow and hail, and thunders from the bright lightning, and the city is ruined by mighty demagogues."

Law.

Cluent. 53.

Lex enim vinculum est hujus dignitatis, quâ fruimur in republicâ, hoc fundamentum libertatis, hic fons æquitatis: mens, et animus, et consilium, et sententia civitatis posita est in legibus. Ut corpora nostra sine mente; sic civitas sine lege, suis partibus, ut nervis, ac sanguine, et membris, uti non potest. Legum ministri, magistratus; legum interpretes, judices; legum denique idcirco omnes servi sumus, ut liberi esse possimus.

For law is the security for the enjoyment of the high rank which we possess in the republic; this is the foundation of our liberty, this the fountain-head of all justice; in the laws are found the will, the spirit, the prudence, and the decision of the state. As our bodies cannot be of use without our intellectual faculties, so the state, without law, cannot use its various parts, which are to it like nerves, blood, and limbs. The ministers of the law are its magistrates; the interpreters of the laws are the judges; we are therefore all slaves of the laws, that we may enjoy freedom.

Pindar (Fr. Incert. 2) says:—

Νόμος ὁ πάντων βασιλεὺς
Θνατῶν τε καὶ ἀθανάτων ἄγει
Δικαιῶν τὸ βιαιότατον ὑπερτάτᾳ
Χειρί.

"Law, the king of all mortals and immortals, rules over the most violent with a high hand, assigning what is most just."

Bringers of Good News.

Philip. i. 3.

Fit enim plerumque, ut ii, qui boni quid volunt afferre, affingant aliquid, quo faciant id, quod nuntiant, lætius.

For it generally happens, that those who wish to tell us good news make some fictitious addition, that the news, which they bring, may give us more joy.

FRIENDS.

Philip. ii. 4.

Quid est aliud, tollere e vitâ vitæ societatem, quam tollere amicorum colloquia absentium?

To take the companionship of life from life, what else is it than to take away the means of absent friends conversing together?

ARMS.

Philip. ii. 8.

Cedant arma togæ.

Let the soldier yield to the civilian.

ILL-GOTTEN GAINS.

Philip. ii. 27.

Male parta, male dilabuntur.

What is dishonestly got, vanishes in profligacy.

Antiphanes (Fr. Com. Gr., p. 565, M.) says:—

Τὰ πονηρὰ κέρδη τὰς μὲν ἡδονὰς ἔχει
Μικράς, ἔπειτα δ' ὕστερον λύπας μακράς.

"The gains of the wicked bring short-lived pleasure, but afterwards long-continued grief."

Euripides (Fr., Erechth. 10) says:—

Τὰς οὐσίας γὰρ μᾶλλον ἢ τὰς ἁρπαγὰς
Τιμᾷν δίκαιον· οὔτε γὰρ πλοῦτος ποτε
Βέβαιος ἄδικος.

"For it is right to prize what is our own, rather than what has been acquired by robbery: for ill-gotten wealth is never stable."

PEACE.

Philip. ii. 44.

Nomen pacis dulce est et ipsa res salutaris; sed inter pacem et servitutem plurimum interest. Pax est tranquilla libertas; servitus malorum omnium postremum, non modo bello, sed morte etiam repellendum.

Peace is delightful, and in every way an object of desire; but between peace and slavery there is a vast difference. Peace is liberty calmly enjoyed; slavery is the most pernicious of all evils —to be resisted not only by war, but even by death.

GLORIOUS ACTION.

Philip. ii. 44.

Satis in ipsâ conscientiâ pulcherrimi facti fructus est.

There is a sufficient recompense in the very consciousness of a noble deed.

The Unprepared.

Philip. iii. 1.

Breve tempus longum est imparatis.

A short time is long enough for those that are unprepared.

The Wolf.

Philip. iii. 11.

O præclarum custodem ovium (ut aiunt) lupum!

What a noble guardian of the sheep is the wolf! as the proverb goes.

Slavery.

Philip. iii. 14.

Nihil est detestabilius dedecore, nihil fœdius servitute; ad decus et libertatem nati sumus: aut hæc teneamus aut cum dignitate moriamur.

There is nothing more painful than dishonour, nothing more vile than slavery. We have been born for the enjoyment of honour and liberty; let us either retain these or die with dignity.

In the scholia to the Plutus of Aristophanes (l. 5) there is the following couplet:—

Ἥμισυ γάρ τ' ἀρετῆς ἀποαίνυται εὐρύοπα Ζεὺς
ἀνέρος, εὖτ' ἄν μιν κατὰ δούλιον ἦμαρ ἕλησι.

"The far-seeing Jupiter deprives man of half of his manly existence, when he plunges him into slavery."

See (Gr.) Slavery.

Virtue.

Philip. iv. 5.

Quanquam omnia alia incerta sunt, caduca, mobilia: virtus est una altissimis defixa radicibus, quæ nunquam ullâ vi labefactari potest, nunquam demoveri loco.

While all other things are uncertain, evanescent, and ephemeral, virtue alone is fixed with deep roots; it can neither be overthrown by any violence or moved from its place.

Money the Sinews of War.

Philip. v. 2.

Nervos belli, pecuniam infinitam.

Plenty of money, the sinews of war.

The Beginning to be Opposed.

Philip. v. 11.

Omne malum nascens facile opprimitur; inveteratum fit plerumque robustius.

Every evil in the bud is easily crushed; when it has continued a long time, it is usually more difficult to get rid of.

Pilots.

Philip. vii. 8.

Summi gubernatores in magnis tempestatibus a vectoribus admoneri solent.

Even the ablest pilots are willing to receive advice from passengers in tempestuous weather.

Life of the Dead.

Philip. ix. 5.

Vita enim mortuorum in memoriâ vivorum est posita.

The life of the dead arises from being present to the mind of the living.

Euripides (Fr., Erechth. 11) says:—

'Εγὼ δὲ τοὺς καλῶς τεθνηκότας
Ζῆν φημι μᾶλλον τοῦ βλέπειν τοὺς μὴ καλῶς.

"I maintain that those, who have died honourably, are alive, rather than that those live who lead a dishonoured life."

Patience.

Philip. xi. 3.

Est enim sapientis, quidquid homini accidere possit, id præmeditari ferendum modice esse, si advenerit: majoris omnino est consilii, providere, ne quid tale accidat, sed animi non minoris, fortiter ferre, si evenerit.

The wise should recollect that every event of life must be borne with patience; but it shows a still higher character to anticipate and prevent coming evils, though it is not less noble to bear them with fortitude when they have overtaken us.

Sufferings of the Mind.

Philip. xi. 4.

Nam, quo major vis est animi, quam corporis hôc sunt graviora ea, quæ concipiuntur animo quam illa, quæ corpore.

For as the strength of the mind surpasses that of the body, in the same way the sufferings of the mind are more severe than the pains of the body.

Law.

Philip. xi. 12.

Est enim lex nihil aliud, nisi recta et a numine deorum tracta ratio, imperans honesta, prohibens contraria.

Law is nothing else but right reason, derived from the inspira-

tion of the gods, calling us imperiously to our duty, and peremptorily prohibiting every violation of it.

Age Succeeds Age.

Philip. xi. 15.

Nihil enim semper floret; ætas succedit ætati.

Nothing maintains its bloom for ever; age succeeds to age.

To Err is Human.

Philip. xii. 2.

Cujusvis hominis est errare; nullius, nisi insipientis, in errore perseverare. Posteriores enim cogitationes (ut aiunt) sapientiores solent esse.

Any man may commit a mistake, but none but a fool will continue in it. Second thoughts are best, as the proverb says.

Bato (Fr. Com. Gr., p. 1134, M.) says:—

Ἄνθρωπος ὢν ἔπταικας· ἐν δὲ τῷ βίῳ
Τέρας ἐστὶν εἴ τις εὐτύχηκε διὰ βίου.

"Being a mortal you have stumbled; in this mortal life it is a wonder, when a man has been happy throughout his life."

And Spenser in the "Faerie Queen" (xi. i. 52), thus expresses himself:—

"For he was flesh, (all flesh doth frailty breed!)"

And Pope, "Essay on Criticism" (pt. ii., l. 526):—

"To err is human, to forgive divine."

And still more beautifully Burns (*Address to the Unco Guid*):—

"Then gently scan your brother man,
Still gentler, sister woman;
Though they may gang a' kennin' wrang,
To step aside is human."

See (Gr.) To err.

A Penitent.

Philip. xii. 2.

Optimus est portus pœnitenti, mutatio consilii.

Change of conduct is the best refuge for a repentant sinner.

Moral Duties go beyond the mere Letter of the Law.

Philip. xiii. 6.

Nec si non obstatur, propterea etiam permittitur.

Though the act is not prohibited by law, it does not therefore follow that it is allowed.

Death for One's Country.

Philip. xiv. 12.

O fortunata mors, quæ naturæ debita pro patriâ potissimum reddita!

O! happy death, which, though we owe it to nature, it is noble to suffer in defence of our country.

Life.

Philip. xiv. 12.

Brevis a naturâ nobis vita data est; at memoria bene redditæ vitæ sempiterna.

It is a brief period of life that is granted us by nature, but the memory of a well-spent life never dies.

See (Gr.) Life.

The Fool.

Senect. 2.

Quibus nihil opis est in ipsis ad bene beateque vivendum, iis omnis gravis est ætas: qui autem omnia bona a se ipsi petunt, iis nihil potest malum videri, quod naturæ necessitas afferat.

For know this, that those who have no aid or support within themselves to render their lives happy, will find every state irksome; while such as are convinced they must owe their happiness to themselves will never consider anything as an evil that is but a necessary effect of the established order of nature, which old age most undoubtedly is.

Death.

Senect. 2.

Sed tamen necesse fuit esse aliquid extremum, et tamquam in arborum baccis, terræque frugibus maturitate tempestivâ, quasi vietum, et caducum: quod ferendum est molliter sapienti. Quid enim est aliud, gigantum modo bellare cum diis, nisi naturæ repugnare?

It was absolutely necessary that some term should be set, and that, as it is with the fruits of trees, and of the earth, seasons should be allowed for their springing, growing, ripening, and at last to drop. This wise men will submit to cheerfully; nor could anything else be meant by the stories told of the giants warring against the gods, than men's rebelling against nature and its laws.

See (Gr.) Death.

Discontent.

Senect. 3.

Importunitas autem, et inhumanitas omni ætati molesta est.

But a perverse temper and fretful disposition will, wherever they prevail, render any state of life whatsoever unhappy.

Virtue.

Senect. 3.

Aptissima omnino sunt, Scipio et Læli, arma senectutis, artes, exercitationesque virtutum, quæ in omni ætate cultæ, cum multum, diuque vixeris, mirificos efferunt fructus, non solum quia numquam deserunt, ne in extremo quidem tempore ætatis, (quanquam id maximum est,) verum etiam quia conscientia bene actæ vitæ, multorumque benefactorum recordatio, jucundissima est.

But the best armour of old age, Scipio and Lælius, is a well-spent life preceding it; a life employed in the pursuit of useful knowledge, in honourable actions and the practice of virtue; in which he who labours to improve himself from his youth will in age reap the happiest fruits of them; not only because these never leave a man, not even in the extremest old age, but because a conscience bearing witness that our life was well spent, together with the remembrance of past good actions, yields an unspeakable comfort to the soul.

Glorious Actions.

Senect. 6.

Non viribus, aut velocitatibus, aut celeritate corporum res magnæ geruntur: sed consilio, auctoritate, sententiâ: quibus non modo non orbari, sed etiam augeri senectus solet.

For it is neither by bodily strength, nor swiftness, nor agility, that momentous affairs are carried on, but by judgment, counsel, and authority, the abilities for which are so far from failing in old age, that they truly increase with it.

Rashness.

Senect. 6.

Temeritas est videlicet florentis ætatis; prudentia, senescentis.

For it is a truth, but too well known, that rashness attends youth, as prudence does old age.

Posterity.

Senect. 7.

Nec vero dubitet agricola, quamvis senex, quærenti, cui serat, respondere: Diis immortalibus, qui me non accipere modo hæc a majoribus voluerunt, sed etiam posteris prodere.

Nor, if you ask one of these men for whom it is he is thus labouring, will he be at any loss to answer thus: "I do it," he will say, "for the immortal gods, who, as they bestowed these grounds on me, require at my hands that I should transmit them improved to posterity, who are to succeed me in the possession of them."

Energy.

Senect. 9.

Quod est, eo decet uti: et quicquid agas, agere pro viribus.

What one has, that one ought to use; and whatever we take in hand, we ought to do it with all our might.

Result of Sensuality in Youth.

Senect. 9.

Libidinosa etenim, et intemperans adolescentia effœtum corpus tradit senectuti.

A youth of sensuality and intemperance delivers over a worn-out body to old age.

Its own Peculiar Period Assigned to Every Part of Life.

Senect. 10.

Utrum igitur has corporis, an Pythagoræ tibi malis vires ingenii dari? denique isto bono utare, dum adsit: cum absit, ne requiras. Nisi forte adolescentes pueritiam, paullum ætate progressi adolescentiam debeant requirere. Cursus est certus ætatis, et una via naturæ, eaque simplex: suaque cuique parti ætatis, tempestivitas est data; ut et infirmitas puerorum, et ferocitas juvenum, et gravitas jam constantis ætatis, et senectutis maturitas naturale quiddam habeat, quod suo tempore percipi debeat.

Now, if the choice were given you, which would you prefer, Milo's strength of body, or Pythagoras's abilities of mind? In short, while you have strength use it; when it leaves you, no more repine for the want of it, than you did when lads that your childhood was past, or at the years of manhood that you were no longer boys. The stages of life are fixed; nature is the same in

all, and goes on in a plain and steady course: every part of life, like the year, has its peculiar season: as children are by nature weak, youth is rash and bold; staid manhood more solid and grave; and so old age in its maturity has something natural to itself that ought particularly to recommend it.

Mind.

Senect. 11.

Corpora quidem defatigatione, et exercitatione ingravescunt; animi autem exercitando levantur.

The body, we know, when over-laboured, becomes heavy, and, as it were, jaded; but it is exercise alone that supports the spirits, and keeps the mind in vigour.

Passions.

Senect. 12.

Nullam capitaliorem pestem, quam corporis voluptatem, hominibus dicebat a naturâ datam: cujus voluptatis avidæ libidines, temere, et effrenate ad potiundum incitarentur. Hinc patriæ proditiones, hinc rerumpublicarum eversiones, hinc cum hostibus clandestina colloquia nasci.

"The greatest curse," said he, "derived by man from nature, is bodily pleasure when the passions are indulged, and strong inordinate desires are raised and set in motion for obtaining it. For this men have betrayed their country; for this have states and governments been plunged in ruin; for this have treacherous correspondences been held with public enemies."

Mind.

Senect. 12.

Cumque homini sive natura, sive quis deus nihil mente præstabilius dedisset; huic divino muneri, ac dono nihil esse tam inimicum, quam voluptatem.

It is owned, that the most noble and excellent gift of heaven to man, is reason; and it is as sure, that of all the enemies reason has to engage with, pleasure is the most capital.

Pleasure.

Senect. 12.

Voluptas mentis, (ut ita dicam,) præstringit oculos, nec habet ullum cum virtute commercium.

Pleasure blinds, so to say, the eyes of the mind, and has no fellowship with virtue.

Pleasure.

Senect. 13.

Sed si aliquid dandum est voluptati, quoniam ejus blanditiis non facile obsistimus (divine enim Plato escam malorum, voluptatem appellat, quod eâ videlicet homines capiantur, ut hamo pisces) quamquam immoderatis epulis careat senectus, modicis tamen conviviis delectari potest.

Yet as nature has so ordered it, that pleasure should have a very strong hold of us, and the inclination to it appears deeply founded in our very composition, (and it is with too much justice that the divine Plato calls it the bait of evil, by which men are caught as fish with a hook ;) therefore, though age is not taken, nor can well bear with those splendid sumptuous feastings and revels, yet we are not so insensible to the pleasures of life, but that we can indulge ourselves.

Pleasures of Agriculture.

Senect. 15.

Venio nunc ad voluptates agricolarum, quibus ego incredibiliter delector : quæ nec ullâ impediuntur senectute, et mihi ad sapientis vitam proxime videntur accedere.

But I am now come to speak of the pleasures of a country life, with which I am infinitely delighted. To these old age never is an obstruction. It is the life of nature, and appears to me to be the precise course which a wise man ought to follow.

Old Age.

Senect. 17.

Habet senectus, honorata præsertim, tantam auctoritatem, ut ea pluris sit, quam omnes adolescentiæ voluptates.

Old age, in a person graced with honours, is attended with such respect and authority, that the sense of this alone is preferable to all the pleasures youth can enjoy.

Pherecrates (*Fr. Com. Gr.*, i. 120, M.) says :—

Ὦ γῆρας, ὡς ἐπαχθὲς ἀνθρώποισιν εἶ
Καὶ πανταχῇ λυπηρόν, οὐ καθ᾽ ἓν μόνον,
Ἐν ᾧ γὰρ οὐδὲν δυνάμεθ᾽ οὐδ᾽ ἰσχύομεν,
Σὺ τηνικαῦθ᾽ ἡμᾶς προδιδάσκεις εὖ φρονεῖν.

"O old age, how burdensome and grievous thou art to men in every way, and not in one thing only. For, when we have neither strength nor power, then thou teachest us to have good understanding."

Euripides (*Fr. Beller.* 13) says :—

Ὦ παῖ, νέων τι δρᾶν μὲν ἔντονοι χέρες,
Γνῶμαι δ᾽ ἀμείνους εἰσὶ τῶν γεραιτέρων
Ὁ γὰρ χρόνος δίδαγμα ποικιλώτατον.

"My child, the hands of the young are active in deeds, but the judgment of the old is superior: for time gives a variety of lessons."

Antiphanes (Fr. Com. Gr., p. 655, M.) says:—

> Σοφόν γέ τοί τι πρὸς τὸ βουλεύειν ἔχει
> Τὸ γῆρας, ὡς δὴ πόλλ' ἰδόν τε κὰι παθόν.

"Therefore old age possesses a peculiar power in counsel, for this reason, because it has seen and suffered much."

Avarice.

Senect. 18.

Potest enim quidquam esse absurdius, quam, quo minus viæ restat, eo plus viatici quærere?

For can anything be more senselessly absurd, than that the nearer we are to our journey's end, we should still lay in the more provision for it?

See (Gr.) Avarice.

What can be called Long in Life.

Senect. 19.

O dii boni! quid est in hominis vitâ diu? da enim supremum tempus: Expectemus Tartessiorum regis ætatem: fuit enim (ut scriptum video) Arganthonius quidam Gadibus, qui octoginta regnavit annos, centum et viginti vixit. Sed mihi ne diuturnum quidem quidquam videtur, in quo est aliquid extremum; cum enim id advenit, tunc illud, quod præteriit, effluxit: tantum remanet, quod virtute, et recte factis consecutus sis; horæ quidem cedunt, et dies, et menses, et anni: nec præteritum tempus umquam revertitur, nec quid sequatur, sciri potest; quod cuique temporis ad vivendum datur, eo debet esse contentus. Neque enim histrioni, ut placeat, peragenda est fabula, modo, in quocumque fuerit actu, probetur: neque sapienti usque ad *Plaudite* vivendum. Breve enim tempus ætatis, satis est longum ad bene, honesteque vivendum.

Yet oh, good gods! what is it in life that can be said to be of long duration? Though we should hold it to the utmost extent of age, or admit we should live the days of that Tartessian king, (for I have read that one Arganthonius reigned at Cadiz fourscore years, and lived to a hundred and twenty,) yet in my opinion nothing can properly be termed lasting that has a certain period fixed; for when that is once come, all the past is over and gone; and in the business of life, when that is run out, nothing remains to us but what results from past good and virtuous actions. The hours, the days, and months, and years, all slide away, nor can the past time ever more return, or what is to follow be foreknown.

We ought all to be content with the time and portion assigned us. No man expects of any one actor on the theatre that he should perform all the parts of the piece himself: one *rôle* only is committed to him, and whatever that be, if he acts it well, he is applauded. In the same manner, it is not the part of a wise man to desire to be busy in these scenes to the last plaudit. A short term may be long enough to live it well and honourably.

Young ("Night Thoughts," Night v. 773) expresses the same idea:—

"That life is long, which answer's life's great end."

Death.

Senect. 20.

Moriendum enim certe est: et id incertum, an eo ipso die.

No man can be ignorant that he must die, nor be sure that he may not this very day.

See (Gr.) Death.

The Soul.

Senect. 21.

Nam, dum sumus in his inclusi compagibus corporis, munere quodam necessitatis, et gravi opere perfungimur. Est enim animus cœlestis ex altissimo domicilio depressus, et quasi demersus in terram, locum divinæ naturæ, æternitatique contrarium. Sed credo, deos immortales sparsisse animos in corpora humana, ut essent, qui terras tuerentur, quique cœlestium ordinem contemplantes, imitarentur eum vitæ modo, atque constantiâ.

For while we are closed in these mortal frames, our bodies, we are bound down to a law of necessity, that obliges us with labour and pains to attend to the discharge of the several incumbent duties it requires. But our minds are of a heavenly original, descended from the blissful seats above, thrust down and immersed into these gross habitations of the earth, a situation altogether unsuitable to a divine and eternal nature. But the immortal gods, I believe, thought fit to throw our immortal minds into these human bodies, that the earth might be peopled with inhabitants proper to contemplate and admire the beauty and order of the heavens, and the whole creation; that from this great exemplar they might form their conduct and regulate their lives, with the like unerring steadiness.

The Soul.

Senect. 22.

Mihi quidem nunquam persuaderi potuit, animos, dum in corporibus essent mortalibus, vivere; cum exiissent ex iis, emori; nec vero, tum animum esse insipientem, cum

ex insipienti corpore exiissent; sed cum omni admixtione corporis liberatus, purus et integer esse cœpisset, tum esse sapientem.

I never, indeed, could persuade myself that souls confined in these mortal bodies can be properly said to live, and that, when they leave them, they die; or that they lose all sense when parted from these vehicles; but, on the contrary, when the mind is wholly freed from all corporeal mixture, and begins to be purified, and recover itself again, then, and then only, it becomes truly knowing and wise.

Dreams Evince the Immortality of the Soul.

Senect. 22.

Atqui dormientium animi maxime declarant divinitatem suam; multa enim, cum remissi, et liberi sunt, futura prospiciunt. Ex quo intelligitur, quales futuri sint, cum se plane corporis vinculis relaxaverint.

But the soul in sleep, above all other times, gives proofs of its divine nature; for when free and disengaged from the immediate service of the body, it has frequently a foresight of things to come; from whence we may more clearly conceive what will be its state, when entirely freed from this bodily prison.

Life a Temporary Lodging.

Senect. 23.

Neque me vixisse pœnitet: quoniam ita vixi, ut non frustra me natum existimem: et ex vitâ ita discedo, tamquam ex hospitio, non tamquam ex domo; commorandi enim natura deversorium nobis, non habitandi locum dedit.

For I am not at all uneasy that I came into, and have so far passed my course in this world; because I have so lived in it, that I have reason to believe I have been of some use to it; and when the close comes, I shall quit life as I would an inn, and not as a real home. For nature appears to me to have ordained this station here for us, as a place of sojournment, a transitory abode only, and not as a fixed settlement or permanent habitation.

This idea is adopted by Sir Philip Sidney in his "Arcadia" (10th ed., London, 1655, p. 14):—

"Making a perpetual mansion of this poor baiting-place of man's life."

Souls are Immortal.

Senect. 23.

Quod si in hoc erro, quod animos hominum immortales esse credam, lubenter erro: nec mihi hunc errorem, quo delector, dum vivo, extorqueri volo.

But if I should be mistaken in this belief, that our souls are im-

mortal, I am, however, pleased and happy in my mistake; nor while I live, shall it ever be in the power of man to beat me out of an opinion that yields me so solid a comfort, and so durable a satisfaction.

Life Not to be Lived Over Again.

Senect. 23.

Quod si quis deus mihi largiatur, ut ex hâc ætate repuerascam, et in cunis vagiam, valde recusem: nec vero velim, quasi decurso spatio, ad carceres a calce revocari.

But if any god were to grant that at this age I should become a child again and cry in the cradle, I should decidedly refuse, nor should I wish to be recalled from the goal to the starting-post as if it were a race-course.

Souls Annihilated by Death.

Amicit. 3.

Neque assentior iis, qui hæc nuper disserere cœperunt, cum corporibus simul animos interire atque omnia morte deleri. Plus apud me antiquorum auctoritas valet, qui dicebant, animos hominum esse divinos, iisque, cum e corpore excessissent, reditum in cœlum patere, optimoque et justissimo cuique expeditissimum.

Nor am I able to agree with those who have begun to affirm that the soul dies with the body, and that all things are destroyed by death. I am more inclined to be of the opinion of those among the ancients, who used to maintain that the souls of men are divine, and when they leave the body they return to heaven, and those who are the most virtuous and upright have the most speedy entrance.

Friendship with Relations.

Amicit. 5.

Cum propinquis amicitiam natura ipsa peperit; sed ea non satis habet firmitatis.

Nature herself has produced friendship with relations, but it is never very stable.

Baudoin, a French writer, says:—

> "Le frère est ami de nature:
> Mais son amitié n'est pas sûre."

Friendship a Union of Feeling on all Subjects.

Amicit. 6.

Est autem amicitia nihil aliud, nisi omnium divinarum, humanarumque rerum cum benevolentiâ, et caritate summa

consensio: quâ quidem haud scio, an, exceptâ sapientiâ, quicquam melius homini sit a diis immortalibus datum.

Friendship only truly exists where men harmonise in their views of things human and divine, accompanied with the greatest love and esteem; I know not whether, with the exception of wisdom, the gods have given us anything better.

Blair ("The Grave," l. 88):—

> **"Friendship: mysterious cement of the soul!**
> **Sweet'ner of life; and solder of society."**

Friendship renders Prosperity more Brilliant.

Amicit. 6.

Secundas res splendidiores facit amicitia et adversas partiens communicansque leviores.

Friendship throws a greater lustre on prosperity, while it lightens adversity by sharing in its griefs and anxieties.

See (Gr.) Friendship.

Absent Friends.

Amicit. 7.

Quocirca et absentes adsunt, et egentes abundant, et imbecilles valent, et, quod difficilius dictu est, mortui vivunt.

For in this way we may say that the absent are present, the needy have abundance, the weak are in health, and, what may seem absurd, the dead are alive.

This is the idea in the well-known line:—

> **"Though lost to sight, to memory dear."**

And in 1 Cor. v. 3:—

> **"Absent in body, but present in spirit."**

Antiphanes (Fr. Com. Gr., p. 502, M.) says:—

> Πενθεῖν δὲ μετρίως τοὺς προσήκοντας φίλους·
> Οὐ γὰρ τεθνᾶσιν, ἀλλὰ τὴν αὐτὴν ὁδόν,
> Ἣν πᾶσιν ἐλθεῖν ἔστ' ἀναγκαίως ἔχον,
> Προεληλύθασιν. εἶτα χἠμεῖς ὕστερον
> Εἰς ταὐτὸ καταγωγεῖον αὐτοῖς ἥξομεν,
> Κοινῇ τὸν ἄλλον συνδιατρίψοντες χρόνον.

"Lament your kinsmen with moderation, for they are not dead, but have gone before on the same road, along which we must all necessarily pass; then we, too, hereafter shall come to the same resting-place, about to spend the remainder of our time along with them."

Dorat ("Le Célibataire," i. 7) says of the absent:—

> **"Mais pourquoi revenir sur les maux de l'absence?**
> **La peine est déjà loin quand le bonheur commence."**

In Friendship Nothing False.

Amicit. 8.

In amicitiâ autem nihil fictum, nihil simulatum; et, quidquid in eâ est, id est verum, et voluntarium.

In friendship we find nothing false or insincere; everything is straightforward, and springs from the heart.

Than Friendship Nothing more Delightful.

Amicit. 13.

O præclaram sapientiam! Solem enim e mundo tollere videntur, qui amicitiam e vitâ tollunt: quâ a diis immortalibus nihil melius habemus, nihil jucundius.

O matchless wisdom; those seem to take the sun out of the world who remove friendship from the pleasures of life: than which we have received nothing better or more pleasant from the gods.

Euripides (Fr., Incert. 47) says:—

Οὐκ ἔστι λύπης ἄλλο φάρμακον βροτοῖς,
Ὡς ἀνδρὸς ἐσθλοῦ καὶ φίλου παραίνεσις.
Ὅστις δὲ ταύτῃ τῇ νόσῳ ξυνὼν ἀνὴρ
Μέθῃ ταράσσει καὶ γαληνίζει φρένα,
Παραυτα δ' ἡσθεὶς ὕστερον στένει διπλᾶ.

"There is no better medicine for grief than the advice of a good and honoured friend. He who, in his sufferings, excites and tries to soothe his mind by wine, though he may have pleasure for a moment, has a double portion of pain afterwards."

A Mind Well Regulated.

Amicit. 13.

Ergo hoc proprium est animi bene constituti, et lætari bonis rebus, et dolere contrariis.

This, then, is a proof of a well-trained mind, to delight in what is good, and to be annoyed at the opposite.

Who can Love Him whom He Fears?

Amicit. 15.

Quis enim aut eum diligat, quem metuit; aut eum, a quo se metui putat?

For who can love either him whom he fears, or him by whom he thinks that he is feared?

The Results of Prosperity.

Amicit. 15.

Non enim solum ipsa fortuna cæca est, sed eos etiam plerumque efficit cæcos, quos complexa est. Itaque effer-

untur illi fere fastidio, et contumaciâ: neque quidquam insipiente fortunato intolerabilius fieri potest. Atque hoc quidem videre licet, eos, qui antea commodis fuerunt moribus, imperio, potestate, prosperis rebus immutari, spernique ab iis veteres amicitias, indulgere novis.

For not only is Fortune herself blind, but she generally causes those men to be blind whose interests she has more particularly embraced. Therefore they are often haughty and arrogant; nor is there anything more intolerable than a prosperous fool. And hence we often see that men, who were at one time affable and agreeable, are completely changed by prosperity, despising their old friends, and clinging to new.

Pope (Prologue to the "Satires," l. 84) thus speaks of a fool:—

"No creature smarts so little as a fool."

See (Gr.) Prosperity.

To Love as if One Day we were to Hate.

Amicit. 16.

Negabat ullam vocem inimiciorem amicitiæ potuisse reperiri, quam ejus, qui dixisset, ita amare oportere, ut si aliquando esset osurus.

He used to maintain that there was no maxim more at variance with friendship than that of the man who said, "that we ought always to indulge in love as if we might one day hate."

A Sure Friend.

Amicit. 17.

Ennius recte: *Amicus certus in re incertâ cernitur.*

Ennius has well remarked, "That a real friend is known in adversity."

See (Gr.) Friend.

To Hate Openly.

Amicit. 18.

Aperte enim vel odisse, magis ingenui est, quam fronte occultare sententiam.

Open and avowed hatred far more becomes a man of straightforward character than concealing our sentiments with a smooth brow.

Reminding Kindnesses.

Amicit. 20.

Odiosum sane genus hominum, officia exprobrantium: quæ meminisse debet is, in quem collata sunt, non commemorare, qui contulit.

That is a detestable race of men who are always raking up kindnesses conferred; he, who has received them, ought to have them on his memory, and not the man who has conferred them.

See (Gr.) Kindness, to remind.

Excellence Rare.

Amicit. 21.

Rarum genus (et quidem omnia præclara rara) nec quidquam difficilius, quam reperire, quod sit omni ex parte in suo genere perfectum.

A kind of men, few and far between, (all good things are rare;) for there is nothing more difficult to find than perfection.

A Second Self.

Amicit. 21.

Quod nisi idem in amicitiam transferatur, verus amicus numquam reperietur; est enim is quidem tanquam alter idem.

Unless this idea be adopted in friendship, a true friend will never be found; for he is like a second self.

A Thing Done.

Amicit. 22.

Præposteris enim utimur consiliis, et acta agimus, quod vetamur veteri proverbio.

For this is a preposterous idea, and we do over that which has been done, which we are prohibited to do by the ancient proverb.

Society Necessary.

Amicit. 23.

Si quis in cœlum ascendisset, naturamque mundi, et pulchritudinem siderum perspexisset, insuavem illam admirationem ei fore; quæ jucundissima fuisset, si aliquem, cui narraret, habuisset.

If a man could mount to heaven, and survey the mighty universe with all the planetary orbs, his admiration of their beauties would be much diminished, unless he had some one to share in his pleasure.

Enemies Better than Friends.

Amicit. 24.

Melius de quibusdam acerbos inimicos mereri, quam eos amicos, qui dulces videantur: illos verum sæpe dicere, hos numquam.

Harsh and unrelenting enemies often deserve better of us than those friends whom we are inclined to regard as pleasant companions; the former often tell us the truth, the latter never.

Hypocrisy.

Amicit. 26.

Virtute enim ipsâ non tam multi præditi esse, quam videri volunt.

The truth is that few are endowed with virtue in comparison with the number of those who wish us to believe that they possess it.

Avarice.

Paradox. i. 1.

Nunquam mehercule ego neque pecunias istorum, neque tecta magnifica, neque opes, neque imperia neque eas, quibus maxime adstricti sunt, voluptates in bonis rebus aut expetendis esse duxi: quippe cum viderem, rebus his circumfluentibus ea tamen desiderare maxime, quibus abundarent; neque enim expletur umquam, nec satiatur cupiditatis sitis: neque solum, ea qui habent, libidine augendi cruciantur sed etiam amittendi metu.

I have never, by Hercules, considered heaps of money, magnificent palaces, influence in the state, military commands, nor any of those pleasures of which men are particularly fond, as things either good in themselves or to be desired; inasmuch as I saw that those who abounded in them still desired them the most. The thirst of desire is never filled nor fully satisfied; those who possess such things are tormented not only with the wish to increase them, but also with the fear of losing them.

Diphilus (*Fr. Com. Gr.*, p. 1091, M.) says:—

> Ἆρ' ἔστιν ἀνοητότατον αἰσχροκερδία·
> Πρὸς τῷ λαβεῖν γὰρ ὢν ὁ νοῦς τἄλλ' οὐχ ὁρᾷ.

"[illegible] a sordid love of money is a most foolish t[illegible] the mind [illegible] on gaining sees nothing else."

The Mind.

Paradox. i. 1.

Omnia mea mecum port[illegible]

My all I carry with me.

Guilty Consciences.

Paradox. ii. 1.

[illegible]ibilis est iis, quorum cum v[illegible] iis, quorum laus emori non [illegible] quibus quasi circumscriptus e[illegible]

non iis, qui omnem orbem terrarum, unam urbem esse ducunt. Te miseriæ, te ærumnæ premunt, qui te beatum, qui florentem putas; tuæ libidines te torquent: tu dies, noctesque cruciaris; cui nec sat est, quod est, et idipsum, ne non sit diuturnum, times: te conscientiæ stimulant maleficiorum tuorum: te metus exanimant judiciorum, atque legum: quocumque adspexisti, ut furiæ, sic tuæ tibi occurrunt injuriæ, quæ te respirare non sinunt.

Death is terrible to those with whose life all things come to an end, not to those whose fame cannot die; but banishment is terrible to those who possess, as it were, a confined and circumscribed abode; not to those who consider the whole habitable globe as one city. Miseries and calamities press upon thee who thinkest thyself rich and increased with goods. Thy lusts torture thee; thou art tormented night and day; who never considerest enough what thou hast, and even fearest lest that which thou hast should not continue with thee. The consciousness of thy evil deeds goad thee to madness; the fear of judgment and of the laws rack thy mind; wherever thou turnest thy eyes, thy unjust deeds, like furies, meet thee, and do not suffer thee to breathe.

See (Gr.) Guilty conscience.

The Upright.

Paradox. v. 1.

Quis igitur vivit, ut vult, nisi qui recta sequitur, qui gaudet officio, cui vivendi via considerata, atque provisa est? qui legibus quidem non propter metum paret, sed eas sequitur, atque colit, quia id salutare maxime esse judicat: qui nihil dicit, nihil facit, nihil cogitat denique, nisi libenter, ac libere: cujus omnia consilia, resque omnes, quas gerit, ab ipso pro[illegible]euntur, eodemque feruntur: nec est ulla res, quæ plus [illegible]um polleat, quam ipsius voluntas, atque judicium: [illegible]dem etiam (quæ vim habere maximam dicitur) F[illegible] cedit: sicut sapiens poëta dixit: *suis ea cuique* [illegible]bus.

Who therefore lives [illegible]t the man who leads an [illegible] life, who rejoice[illegible]nce of his duty, who has [illegible] well and th[illegible]th of life he ought to [illegible] does not su[illegible] from fear, but pays [illegible]edience to t[illegible]onsiders that this is [illegible]r course; w[illegible] thinks nothing, in [illegible]is own will, [illegible]hose plans and all [illegible] derived from [illegible]self; nor is there [illegible] has more auth[illegible]n his ow[illegible] [illegible] fortun[illegible]

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"Certainly a sordid love of money is a most foolish thing: for the mind being intent on gaining sees nothing else."

THE MIND.

Paradox. i. 1.

Omnia mea mecum porto.

My all I carry with me.

GUILTY CONSCIENCES.

Paradox. ii. 1.

Mors terribilis est iis, quorum cum vitâ omnia extinguuntur; non iis, quorum laus emori non potest: exsilium autem illis, quibus quasi circumscriptus est habitandi locus;

non iis, qui omnem orbem terrarum, unam urbem esse ducunt. Te miseriæ, te ærumnæ premunt, qui te beatum, qui florentem putas; tuæ libidines te torquent: tu dies, noctesque cruciaris; cui nec sat est, quod est, et idipsum, ne non sit diuturnum, times: te conscientiæ stimulant maleficiorum tuorum: te metus exanimant judiciorum, atque legum: quocumque adspexisti, ut furiæ, sic tuæ tibi occurrunt injuriæ, quæ te respirare non sinunt.

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Who therefore lives as he wishes, but the man who leads an upright life, who rejoices in the performance of his duty, who has considered well and thoughtfully the path of life he ought to pursue? who does not submit to the laws from fear, but pays respect and obedience to them because he considers that this is the most proper course; who says, does, and thinks nothing, in short, but of his own will, and freely; all whose plans and all whose acts are derived from and return to himself; nor is there anything which has more authority with him than his own wishes and judgment. Even fortune herself, which is said to have "

greatest power, gives way to him: as the wise poet has said—"A man's fortune has its form given to it by his habits."

Frugality.

Paradox. vi. 3.

O dii immortales! non intelligunt homines, quam magnum vectigal sit parsimonia.

Ye immortal gods! men know not how great a revenue economy is.

Virtue Not to be Taken from us.

Paradox. vi. 3.

Etenim si isti callidi rerum æstimatores, prata, et areas quasdam magno æstimant, quod ei generi possessionum minime quasi noceri potest: quanti est æstimanda virtus, quæ nec eripi, nec surripi potest unquam: neque naufragio, neque incendio amittitur: nec tempestatum, nec temporum permutatione mutatur? quâ præditi qui sunt, soli sunt divites.

For, if those cunning valuers of things prize highly meadows and certain pieces of ground, because such kind of possessions can be but little injured, at what a rate ought virtue to be esteemed, which can neither be taken away, nor stolen; nor can we lose it by shipwreck or fire; nor is it to be changed by the power of tempests or time? those who possess it are alone rich.

Statesmen.

Somn. Scip. 3.

Sic habeto, omnibus qui patriam conservârint, adjuverint, auxerint, certum esse in cœlo ac definitum locum, ubi beati ævo sempiterno fruantur. Nihil est enim illi principi Deo, qui omnem hunc mundum regit, quod quidem in terris fiat, acceptius, quam concilia, cœtusque hominum, jure sociati, quæ civitates appellantur; harum rectores et conservatores hinc profecti, huc revertuntur.

Be persuaded that there is a certain separate place in heaven for those who have preserved, aided, and ameliorated their country, where they may enjoy happiness to all eternity. For there is nothing on earth which gives more pleasure to that Supreme Being, who governs this world, than the meetings and assemblies of men, bound together by social rights, which are called states: the governors and the preservers of these coming thence return to the same place.

THE SOUL.

Somn. Scip. 3.

Immo vero, inquit, ii vivunt, qui ex corporum vinculis, tamquam e carcere, evolaverunt: vestra vero, quæ dicitur vita, mors est.

No doubt, replied Scipio, those are alive who have broken loose from the chains of the body as from a prison; it is yours that is called life that is really death.

See (Gr.) Soul.

THE WORLD IS THE TEMPLE OF GOD.

Somn. Scip. 3.

Nisi Deus is, cujus hoc templum est omne, quod conspicis, istis te corporis custodiis liberaverit, huc tibi aditus patere non potest.

Unless the God, whose temple the whole of this is which thou beholdest, shall release thee from these bonds of the body, thou canst not enter here.

SUICIDE UNLAWFUL.

Somn. Scip. 3.

Quare et tibi, Publi, et piis omnibus retinendus est animus in custodiâ corporis: nec injussu ejus, a quo ille est vobis datus, ex hominum vitâ migrandum est, ne munus humanum assignatum a Deo defugisse videamini.

Wherefore, Publius, thou and all the good must keep the soul in the body, nor must men leave this life without the permission of the Being by whom it has been given, lest thou shouldst seem to treat contemptuously the gift of life conferred on thee by the Supreme Being.

See (Gr.) Suicide.

VIRTUE OUGHT TO ATTRACT TO TRUE GLORY.

Somn. Scip. 7.

Igitur alte spectare si voles, atque hanc sedem, et æternam domum contueri: neque te sermonibus vulgi dederis, nec in præmiis humanis spem posueris rerum tuarum: suis te oportet illecebris ipsa virtus trahat ad verum decus; quid de te alii loquantur, ipsi videant: sed loquentur tamen.

Therefore, if thou wilt only turn thy eyes upwards, and look to that heavenly abode and eternal dwelling-place, thou wilt pay no regard to the gossip of the vulgar, nor place thy hopes in the rewards of men; virtue by its allurements must attract thee to true honour; what others say of thee let them see to it, yet talk they will.

The Mind is the Man.

Somn. Scip. 8.

Tu vero enitere, et sic habeto, non esse te mortalem, sed corpus hoc. Non enim tu is es quem forma ista declarat: sed mens cujusque, is est quisque; non ea figura, quæ digito demonstrari potest. Deum te igitur scito esse: siquidem Deus est, qui viget, qui sentit, qui meminit, qui providet, qui tam regit, et moderatur, et movet id corpus, cui præpositus est, quam hunc mundum ille princeps Deus: et ut mundum ex quidam parte mortalem ipse Deus æternus, sic fragile corpus animus sempiternus movet.

Do thou exert thyself and believe that it is not thou but thy body that is mortal. For thou are not the being whom this figure shows, but the mind is the man and not the figure which can be pointed at with the finger. Know therefore that thou art a divine being, since it is a deity in thee which moves, feels, remembers, foresees, rules, and governs that body, over which it is placed, in the very same way as the Supreme Being governs this world; and as the Eternal God directs this world, which is in a certain degree mortal, so the never-dying spirit directs the frail body.

See (Gr.) Mind.

The Brave.

Offic. i. 2.

Fortis vero, dolorem summum malum judicans; aut temperans, voluptatem summum bonum statuens, esse certe nullo modo potest.

No man can be brave who considers pain to be the greatest evil of life, nor temperate, who considers pleasure to be the highest good.

Reason and Instinct.

Offic. i. 4.

Sed inter hominem, et beluam hoc maxime interest, quod hæc tantum, quantum sensu movetur, ad id solum, quod adest, quodque præsens est, se accommodat, paullulum admodum sentiens præteritum, aut futurum. Homo autem, quod rationis est particeps, per quam consequentia cernit, causas rerum videt, earumque progressus, et quasi antecessiones non ignorat, similitudines comparat, et rebus præsentibus adjungit, atque annectit futuras: facile totius vitæ cursum videt, ad eamque degendam præparat res necessarias.

Between man and the lower animals there is this great distinction, that the latter, moved by instinct, look only to the present

and what is before them, paying but little attention to the past or the future. Whereas man, from being endued with reason, by means of which he sees before and after him, discovers the causes of events and their progress, is not ignorant of their antecedents, is able to compare analogies, and to join the future to the present: he easily sees before his mind's eye the whole path of life, and prepares things necessary for passing along it.

Virtue.

Offic. i. 5.

Formam quidem ipsam, Marce fili, et tanquam faciem honesti vides; quæ, si oculis cerneretur, mirabiles amores excitaret sapientiæ.

Thou seest, my son Marcus, the very form and features, as it were, of virtue; and could it only be beheld by our eyes, it would rouse in us a wonderful love of wisdom.

Learning.

Offic. i. 6.

Omnes enim trahimur et ducimur ad cognitionis, et scientiæ cupiditatem: in quâ excellere pulchrum putamus: labi autem, errare, nescire, decipi, et malum, et turpe ducimus.

We are all drawn and attracted to the desire of knowledge and learning, in which we think it honourable to excel; but to make mistakes and to be ignorant, we regard as base and disgraceful.

The Earth Created for the Use of Man.

Offic. i. 7.

Sed quoniam, (ut præclare scriptum est a Platone,) non nobis solum nati sumus, ortûsque nostri partem patria vindicat, partem amici: atque (ut placet Stoicis) quæ in terris gignuntur, ad usum hominum omnia creari, homines autem hominum causâ esse generatos, ut ipsi inter se, aliis alii prodesse possent: in hoc naturam debemus ducem sequi, communes utilitates in medium afferre, mutatione officiorum, dando, accipiundo: tum artibus, tum operâ, tum facultatibus devincire hominum inter homines societatem.

But seeing (as has been well said by Plato) we have not been born for ourselves alone, but our country claims one part of us, our friends another, and, as the Stoics declare, all the productions of the earth have been created for the use of men, whereas men are born in order that they should assist one another: in this we ought to follow nature as our guide, to bring into the common stock whatever is useful by an interchange of good offices, at one

time giving, at another receiving, to bind men in union with each other by arts, by industry, and by all the faculties of our mind.

No Public Faith Remains Inviolate.

Offic. i. 8.

Quod enim est apud Ennium,

Nulla sancta societas, nec fides regni est.

Ennius remarks—"There is no sacred union nor public faith remaining."

Do Nothing which is Doubtful.

Offic. i. 9.

Quocirca bene præcipiunt, qui vetant quidquam agere, quod dubites, æquum sit, an iniquum. Æquitas enim lucet ipsa per se: dubitatio cogitationem significat injuriæ.

Wherefore wisely do those admonish us who forbid us to do anything, of which we may be in doubt, whether it is right or wrong. What is right shines with unreflected lustre, whereas hesitation insinuates a suspicion of something wrong.

Rigour of Law.

Offic. i. 10.

Ex quo illud: *summum jus, summa injuria;* factum est jam tritum sermone proverbium.

Hence "strictness of law is sometimes extreme injustice," has passed into a trite proverb.

Racine (Frères ennemis, iv. 3) says:—

"Une extrême justice est souvent une injure,"

And Voltaire (Œdip. iii. 3):

"Mais l'extrême justice est une extrême injure."

See (Gr.) Rigour of law.

Hypocrisy.

Offic. i. 13.

Autem injustitiæ nulla capitalior est, quam eorum, qui tum cum maxime fallunt, id agunt, ut viri boni esse videantur.

In acts of wickedness there is nothing greater than that of those who, when they deceive, so manage that they seem to be virtuous and upright men.

False Generosity.

Offic. i. 15.

Multi enim faciunt multa temeritate quâdam, sine judicio,

vel modo, in omnes, vel repentino quodam, quasi vento, impetu animi incitati: quæ beneficia æque magna non sunt habenda, atque ea, quæ judicio, considerate, constanterque delata sunt. Sed in collocando beneficio, et in referendâ gratiâ, si cetera paria sint, hoc maxime officii est, ut quisque maxime opis indigeat, ita ei potissimum opitulari: quod contra fit a plerisque. A quo enim plurimum sperant, etiamsi ille his non eget, tamen ei potissimum inserviunt.

For many men act recklessly and without judgment, conferring favours upon all, incited to it by a sudden impetuosity of mind: the kindnesses of these men are not to be regarded in the same light or of the same value as those which are conferred with judgment and deliberation. But in the conferring and requiting of a favour, if other things be equal, it is the duty of a man to assist where it is most required. The very opposite of this often takes place, for men assist those from whom they hope to receive in return, even though they do not require it.

Reason and Speech.

Offic. i. 16.

Ratio et oratio conciliant inter se homines. Neque ullâ re longius absumus a naturâ ferarum.

It is reason and speech that unite men to each other; nor is there anything else in which we differ so entirely from the brute creation.

Marriage the Closest Bond of Society.

Offic. i. 17.

Prima societas in ipso conjugio est: proxima in liberis: deinde una domus, communia omnia.

The first bond of society is the marriage tie: the next, our children; then the whole family of our house, and all things in common.

Fatherland.

Offic. i. 17.

Sed cum omnia ratione, animoque lustrâris, omnium societatum nulla est gravior, nulla carior, quam ea, quæ cum republicâ est unicuique nostrum: cari sunt parentes, cari liberi, propinqui, familiares: sed omnes omnium caritates patria una complexa est: pro quâ quis bonus dubitet mortem oppetere, si ei sit profuturus?

But, when thou considerest everything carefully and thoughtfully of all societies, none is of more importance, none more dear

than that which unites us with the commonwealth. Our parents, children, relations, and neighbours are dear, but our fatherland embraces the whole round of these endearments; in defence of which, who would not dare to die if only he could assist it?

See (Gr.) Fatherland comprehends; Dear to.

POPULARITY.

Offic. i. 19.

Facillime autem ad res injustas impellitur, ut quisque est altissimo animo, et gloriæ cupiditate. Qui locus est sane lubricus, quod vix invenitur, qui, laboribus susceptis, periculisque aditis, non quasi mercedem rerum gestarum desiderat gloriam.

The man, who is of the highest spirit and most influenced by the desire of glory, is most easily excited to the commission of injustice. Such a position is indeed of a slippery character, for there is scarcely to be found a man who, when he has undertaken labours and undergone dangers, does not look to glory as their reward.

RETIREMENT.

Offic. i. 20.

Multi autem et sunt, et fuerunt, qui eam, quam dico, tranquillitatem expetentes, a negotiis publicis se removerint, ad otiumque perfugerint. His idem propositum fuit, quod regibus, ut ne quâ re egerent, ne cui parerent, libertate uterentur: cujus proprium est, sic vivere, ut velis. Quare, cum hoc commune sit potentiæ cupidorum cum iis, quos dixi, otiosis: alteri se adipisci id posse arbitrantur, si opes magnas habeant; alteri, si contenti sint et suo, et parvo. In quo neutrorum omnino contemnenda est sententia: sed et facilior, et tutior, et minus aliis gravis, aut molesta vita est otiosorum: fructuosior autem hominum generi, et ad claritatem, amplitudinemque aptior eorum, qui se ad rempublicam et ad res magnas gerendas accommodaverunt.

There are, and have been, many men who, desiring that life of tranquillity which I have been describing, have retired from public affairs, and devoted themselves to the pleasures of private life. These have had the same object in view as men in high rank—namely, that they should stand in need of nothing, be the slave of no one, enjoy perfect liberty; the peculiar characteristic of which kind of life is, that a man lives according to his own will and pleasure. Wherefore, since those desirous of power have this in common with those lovers of retirement whom I have described, the one think they are able to obtain it by the possession of great wealth, and the other by being content with their

own small competency. The idea of neither of these is to be altogether disregarded, but the life of the inactive is easier, safer, less burdensome and annoying to others, whereas those, who devote themselves to public life and the management of great affairs, are more advantageous to mankind, and rise to greater glory and honour.

Wise Administration.

Offic. i. 22.

Parvi enim sunt foris arma, nisi est consilium domi.

An army abroad is of little use unless there is prudent conduct in affairs at home.

War only to be Made to Secure Peace.

Offic. i. 23.

Bellum autem ita suscipiatur, ut nihil aliud, nisi pax, quæsita videatur.

Let war be so carried on that no other object may seem to be in view except the acquisition of peace.

Foresight.

Offic. i. 23.

Quamquam hoc animi, illud etiam ingenii magni est, præcipere cogitatione futura, et aliquanto ante constituere, quid accidere possit in utramque partem: et quid agendum sit, cum quid evenerit; nec committere, ut aliquando dicendum sit, *Non putâram.* Hæc sunt opera magni animi, et excelsi, et prudentiâ, consilioque fidentis.

Though the one is the proof of a high spirit, the other is that of a lofty intellect to anticipate by forethought coming events, and to come to a conclusion somewhat beforehand what may possibly happen in either case, and what ought to be done in that event, and not to be obliged sometimes to say, "I had never thought it." These are the acts of a powerful and sagacious mind, one who trusts in his own prudence and schemes.

Death to be Preferred to Slavery.

Offic. i. 23.

Cum tempus, necessitasque postulat, decertandum manu est, et mors servituti, turpitudinique anteponenda.

When time and necessity require it, we should resist with all our might, and prefer death to slavery and disgrace.

Euripides (Fr., Archel. 14) says:—

Ὀλίγοι γὰρ ἐσθλοὶ κρείσσονες πολλῶν κακῶν.

"For a few brave men are better than many cowards."

And Euripides (Fr., Archel. 28) :—

Ἓν δέ σοι μόνον προφωνῶ, μὴ 'πὶ δουλείαν ποτὲ
Ζῶν ἑκὼν ἔλθῃς, παρόν σοι κατθανεῖν ἐλευθέρως.

"One thing only I declare to you, that you ought never willingly to sink in life to slavery, when you may die in freedom.

The Noble.

Offic. i. 24.

Est viri magni, rebus agitatis, punire sontes: multitudinem conservare: in omni fortunâ, recta atque honesta retinere.

It is the duty of a great man, in a revolutionary age, to punish the guilty, to be kind to the lower orders, and in all states of fortune to do what is straightforward and honourable.

Moderation Worthy of a Great and Good Man.

Offic. i. 25.

Nihil enim laudabilius, nihil magno et præclaro viro dignius placabilitate atque clementiâ.

Nothing is more praiseworthy, nothing more suited to a great and illustrious man than placability and a merciful disposition.

Punishment to be Proportioned to the Offence.

Offic. i. 25.

Cavendum est etiam ne major pœna quam culpa sit, et ne iisdem de causis alii plectantur, alii ne appellentur quidem.

We must take care that crimes be not more severely punished than they deserve, and that one should not be punished for a fault, respecting which another is not even called in question.

Let us Avoid Pride.

Offic. i. 26.

In rebus prosperis, superbiam, fastidium, arrogantiamque magno opere fugiamus.

In prosperity let us particularly avoid pride, disdain, and arrogance.

Equanimity in all Things.

Offic. i. 26.

Ut adversas res, secundas immoderate ferre, levitatis est.

It shows a weak mind not to bear adversity and prosperity with moderation.

Affability in High Fortune.

Offic. i. 26.

Recte præcipere videntur, qui monent, ut quanto superiores sumus, tanto nos geramus summissius.

Rightly do those teach who admonish us that we should be the more humble in proportion to our high rank.

The Opinion of the World.

Offic. i. 28.

Negligere quid de se quisque sentiat, non solum arrogantis est, sed etiam omnino dissoluti.

To treat with contempt what the world thinks of us is the mark not merely of arrogance but of a character utterly shameless.

The Appetites must Obey Reason.

Offic. i. 29.

Efficiendum est ut appetitus rationi obediant eamque neque præcurrant nec propter pigritiam aut ignaviam deserant, sintque tranquilli atque omni perturbatione animi careant.

We must take care that our appetites be obedient to reason, neither outrunning it nor lagging behind from sluggishness or langour, and that these be in a state of tranquillity, and free from all disturbing influences.

Jokes.

Offic. i. 29.

Facilis igitur est distinctio ingenui et illiberalis joci, alter est, si tempore fit, ac remisso animo, libero dignus : alter ne homine quidem, si rerum turpitudini adhibetur verborum obscœnitas.

The distinction between a delicate witticism and a low, rude joke is very perceptible; the former may be indulged in, if it be seasonable, and in hours of relaxation, by a virtuous man; the latter, if indecent gestures and obscenity of language be used, is unworthy even of a human being.

Earl of Roscommon ("Essay on Translated Verse") :—

> "Immodest words admit of no defence,
> For want of decency is want of sense."

The Mind.

Offic. i. 30.

Hominis mens discendo alitur et cogitando semper aliquid aut anquirit aut agit, vivendique et audiendi delectatione ducitur.

The mind of man is improved by learning and reflection; it is always searching into or doing something, and is led forward by the pleasurable enjoyment of the eye and the ear.

The Unwilling Minerva.

Offic. i. 31.

Ex quo magis emergit, quale sit decorum illud, ideo, quia nihil decet invitâ (ut ajunt) Minervâ, id est adversante, et repugnante naturâ.

Hence it is the more evident in what the graceful consists, on this account, because there is nothing becoming which goes against the grain (as is the proverb)—that is to say, when nature resists and opposes.

A Man's own Manners.

Offic. i. 31.

Id enim maxime quemque decet, quod est cujusque suum maxime.

A man's own manner and character is what best becomes him.

See (Fr.) Man, how he writes well.

A Profession.

Offic. i. 32.

In primis constituendum est, quos nos et quales esse velimus, et in quo genere vitæ: quæ deliberatio est omnium difficillima. Ineunte autem adolescentiâ, cum est maxima imbecillitas consilii, tum id sibi quisque genus ætatis degendæ constituit, quod maxime adamavit; itaque ante implicatur aliquo certo genere cursuque vivendi, quam potuit, quod optimum esset, judicare.

We ought particularly to determine what kind of characters we wish to be, and what is to be the course of our life, which is a matter of great difficulty. For in early youth, when the judgment is weak, every one selects the kind of life which he prefers; therefore he is fixed in a certain definite course before he is able to judge which is best for him.

Few can Decide the Mode of their Future Life.

Offic. i. 33.

Illud maximè rarum genus est eorum, qui aut excellenti ingenii magnitudine, aut præclarâ eruditione atque doctrinâ, aut utrâque re ornati, spatium deliberandi habuerunt, quem potissimum vitæ cursum sequi vellent.

The rarest class is made up of those, who either from the possession of exalted genius, or furnished with excellent education

and learning, or having both, have been allowed time to make up their mind what course of life they would wish to embrace.

Virtuous Example of a Father.

Offic. i. 33.

Optima autem hereditas a patribus traditur liberis, omnique patrimonio præstantior, gloria virtutis, rerumque gestarum: cui dedecori esse, nefas, et impium judicandum est.

The best inheritance that a father can leave to his children, and which is superior to any patrimony, is the glory of his virtue and noble deeds; to disgrace which ought to be regarded as base and impious.

See (Gr.) Father's glory.

Duties of Citizens.

Offic. i. 34.

Privatum autem oportet æquo, et pari cum civibus jure vivere, neque submissum et abjectum, neque se efferentem: tum in republicâ ea velle, quæ tranquilla, et honesta sint; talem enim et sentire bonum civem, et dicere solemus.

A private citizen ought to live on terms of equality with his fellow-citizens, neither cringing nor subservient, nor haughty nor insolent; he ought to be favourable to measures in the state which lead to peace and quietness, for such we consider to be the character of a virtuous and upright citizen.

An Alien.

Offic. i. 34.

Peregrini autem, et incolæ officium est, nihil præter suum negotium agere, nihil de alio anquirere, minimeque in alienâ esse republicâ curiosum.

A foreigner and an alien ought to attend to nothing but his own business, never to meddle with the affairs of others, and, least of all, to pry into the concerns of a foreign state.

Beauty and Dignity.

Offic. i. 36.

Cum autem pulchritudinis duo genera sint, quorum in altero venustas sit, in altero dignitas; venustatem, muliebrem ducere debemus; dignitatem, virilem. Ergo et a formâ removeatur omnis viro non dignus ornatus: et huic simile vitium in gestu, motuque caveatur.

But, as there are two kinds of beauty, in the one of which is loveliness, in the other dignity; we ought to regard loveliness as

the quality of woman, dignity that of man. Therefore, let every ornament unworthy of a man be removed from his person, and let him guard against any similar defect in his gestures and movements.

Clownishness to be Avoided.

Offic. i. 36.

Adhibenda est præterea munditia non odiosa, neque exquisita nimis; tantum quæ fugiat agrestem, et inhumanam negligentiam. Eadem ratio est habenda vestitûs: in quo (sicut in plerisque rebus) mediocritas optima est.

Besides, we must be neat in our person, though not over-particular, and let us shun boorish and ungentlemanlike slovenliness. The same principles must be applied to our dress, in which, as in most things, a mean is to be observed.

Conversation.

Offic. i. 37.

Nec vero, tamquam in possessionem suam venerit, excludat alios: sed cum reliquis in rebus, tum in sermone communi, vicissitudinem non iniquam putet.

A conversationalist must not exclude others from conversation at the dinner-table, as if it were his own possession, but he ought to regard mutual interchange of ideas to be the rule in conversation, as in other things.

Bragging.

Offic. i. 38.

Deforme etiam est, de se ipso prædicare, falsa præsertim, et cum irrisione audientium, imitari militem gloriosum.

It is a silly thing to brag loudly of one's own doings, (the more so if it be false,) and to imitate the braggadocio-soldier in the play, telling falsehoods to the great amusement of the company.

See (Gr.) Vaunting.

Degeneracy.

Offic. i. 39.

Odiosum est enim, cum a prætereuntibus dicitur:—*O domus antiqua, heu, quam dispari dominare domino!*

It is a disgraceful thing when the passers-by exclaim, "O ancient house! alas, how unlike is thy present master to thy former lord!"

A Palace.

Offic. i. 39.

Ornanda est enim dignitas domo, non ex domo tota

quærenda: nec domo dominus, sed domino domus honestanda est.

A man's dignity should be increased by his house, and yet not wholly sought from it; the master ought not to be ennobled by the house, but the house by the master.

Importance of Legal Studies.

Offic. i. 43.

Quibus rebus intelligitur, studiis, officiisque scientiæ, præponenda esse officia justitiæ, quæ pertinent ad hominum utilitatem; quâ nihil homine esse debet antiquius.

Hence it may be understood that the studies and pursuits of literature ought to be deferred to the study of law, which relates to the interests of the human race, than which there ought to be nothing more important to man.

Public Speaking.

Offic. i. 44.

Ob eam causam eloqui copiose, modo prudenter, melius est, quam vel acutissime sine eloquentiâ cogitare: quod cogitatio in se ipsa vertitur, eloquentia complectitur eos, quibuscum communitate juncti sumus.

On this account it is more serviceable to the public to speak eloquently, provided it is with prudence, than to think ever so accurately, if it be destitute of eloquence; for thought terminates in itself, whereas eloquence embraces all those with whom we are united in the society of life.

See (Gr.) Oratory, power of.

The Learned Teach After their Death.

Offic. i. 44.

Neque solum vivi, atque præsentes studiosos discendi erudiunt, atque docent: sed hoc idem etiam post mortem monumentis litterarum assequuntur.

Learned men not only instruct and educate those who are desirous to learn, during their life, and while they are present among us, but they continue to do the same after death by the monuments of their learning which they leave behind them.

Fortune.

Offic. ii. 6.

Magnam vim esse in fortunâ in utramque partem, vel

secundas ad res, vel adversas, quis ignorat? nam et cum prospero flatu ejus utimur, ad exitus pervehimur optatos: et cum reflavit, affligimur.

Who does not know the influence that fortune exercises both upon our prosperity and adversity? For when we sail with her favouring breeze, we are carried forward to the wished-for port, and when she blows against us, we are in distress.

Sir Thomas Browne ("Religio Medici," c. 17, 18) expresses the same idea very beautifully:—

"All cannot be happy at once; for because the glory of one state depends upon the ruin of another, there is a revolution and vicissitude of their greatness, which must obey the spring of that wheel not proved by intelligencies, but by the hand of God, whereby all estates rise to their zenith and vertical points, according to their predestinated periods. For the lives not only of men but of commonweals, and the whole world, run not upon an helix that still enlargeth, but on a circle, where arising to their meridian, they decline in obscurity, and fall under the horizon again.

"These must not therefore be named the effects of fortune, but in a relative way, and as we term the works of nature. It was the ignorance of man's reason that begat this very name, and by a careless term mis-called the providence of God; for there is no liberty for causes to operate in a loose and straggling way, nor any effect whatsoever but hath its warrant from some universal or superior cause 'Tis not a ridiculous devotion to say a prayer before a game at tables; for even in sortileges and matters of greatest uncertainty, there is a settled and pre-ordered course of effects It is we that are blind, not fortune; because our eye is too dim to discover the mystery of her effects, we foolishly paint her blind, and hoodwink the providence of the Almighty. I cannot justify that contemptible proverb, that fools only are fortunate; or that insolent paradox, that a wise man is out of the reach of fortune; much less those opprobrious epithets of poets, whore, bawd, and strumpet. 'Tis, I confess, the common fate of men of singular gifts of mind to be destitute of those of fortune; which doth not any way deject the spirit of wiser judgments, who thoroughly understand the justice of this proceeding, and being enriched with higher donatives, cast a more careless eye on these vulgar parts of felicity. It is a most unjust ambition to desire to engross the mercies of the Almighty, nor to be content with the goods of mind without a possession of those of body or fortune: and is an error worse than heresy to adore these complemental and circumstantial pieces of felicity, and undervalue those perfections and essential points of happiness wherein we resemble our Maker."

Simonides of Ceos (Fr., 30. S.) thus expresses himself:—

Ἀτέκμαρτος (γὰρ) ὁ πᾶς βίος, ὀυδὲν ἔχων πιστὸν, πλανᾶται
συντυχίαις·
ἐλπὶς δὲ φρένας παραθαρσύνει· τὸ δὲ μέλλον ἀκριβῶς
Οἶδεν οὐδεὶς θνατὸς ὅπα φέρεται·
Θεὸς δὲ πάντας ἐν κινδύνοις θνατοὺς κυβερνᾷ,
ἀντιπνέει δὲ πόλλάκις εὐτυχίαις δεινά τις ἄυρα.

"For the life of man is unstable; having nothing certain, it is moved here and there by accidents. Yet hope cheers the mind: no one knows what an hour may bring forth; God rules all the affairs of men, and often a boisterous storm overwhelms them in calamity."

Fear.

Offic. ii. 7.

Malus custos diuturnitatis metus: contraque, benevolentia fidelis est vel ad perpetuitatem.

Fear is a bad guardian of a thing that requires to last, while, on the other hand, affection is faithful to the end.

Pleasures.

Offic. ii. 10.

Voluptates, blandissimæ dominæ, majores partes animi a virtute detorquent; et dolorum cum admoventur faces, præter modum plerique exterrentur: vita, mors, divitiæ, paupertas, omnes homines vehementissime permovent. Quæ qui in utramque partem excelso animo, magnoque despiciunt, cumque aliqua his ampla, et honesta res objecta est, totas ad se convertit, et rapit, tum quis non admiretur splendorem, pulchritudinemque virtutis.

Pleasures, those alluring mistresses, divert the great majority of mankind from the path of virtue; and when the torch of affliction is applied they are terrified beyond measure. All men feel strongly life, death, riches, and poverty. As to those who, with a high and noble spirit, look on such things with an indifferent eye, men, whom a great and lofty object, when it is presented, draws and absorbs to itself, in such cases who can refrain from admiring the splendour and beauty of their high principled conduct?

Euripides (Fr., Archel. 10) says:—

Οὐκ ἔστιν ὅστις ἡδέως ζητῶν βιοῦν
Εὔκλειαν εἰσεκτήσατ', ἀλλὰ χρὴ πονεῖν.

"There is no one who seeks to live in pleasure that has reached fame: men must labour."

Incorruptibility.

Offic. ii. 11.

Maxime admirantur eum, qui pecuniâ non movetur: quod in quo viro perspectum sit, hunc igni spectatum arbitrantur.

Men particularly admire him who is not to be influenced by money; for in whomsoever they see this quality strongly marked, they regard him as ore purified by fire.

Hypocrisy and True Popularity.

Offic. ii. 12.

Quamquam præclare Socrates, hanc viam ad gloriam proximam, et quasi compendiariam dicebat esse, si quis id

ageret, ut, qualis haberi vellet, talis esset. Quod si qui simulatione, et inani ostentatione, et ficto non modo sermone, sed etiam vultu, stabilem se gloriam consequi posse rentur; vehementer errant. Vera gloria radices agit, atque etiam propagatur: ficta omnia celeriter, tamquam flosculi, decidunt, nec simulatum potest quidquam esse diuturnum.

Well did Socrates say, that this was the nearest and the shortest road to glory, when a man acted so that he was such as he wished to be considered. Whereas those are greatly mistaken who think that they can obtain permanent glory by hypocrisy, vain pretence, and disguised words and looks. True glory strikes its roots deep, and spreads them on all sides; everything false disappears quickly, like spring flowers, nor can anything, that is untrue, be of long duration.

Conversation.

Offic. ii. 14.

Sed tamen difficile dictu est, quantopere conciliet animos hominum comitas, affabilitasque sermonis.

But yet it is difficult to say how much men's minds are conciliated by a kind manner and affability of speech.

Duty of an Advocate.

Offic. ii. 14.

Habendum est religioni, nocentem aliquando, modo ne nefarium impiumque defendere; vult hoc multitudo, patitur consuetudo, fert etiam humanitas.

We ought to consider it a duty to defend the guilty, provided he be not an abominable and impious wretch. Mankind desire this, custom allows it, and even humanity is willing to tolerate it.

Bounty.

Offic. ii. 15.

Omnino meminisse debemus id, quod a nostris hominibus sæpissime usurpatum, jam in proverbii consuetudinem venit, largitionem fundum non habere; etenim quis potest modus esse, cum et idem qui consuerunt, et idem illud alii desiderent.

We ought particularly to remember this, as it is often in the mouths of the men of the present day, and has even passed into a proverb, "That a bountiful disposition has no bottom." For where can there be any moderation when both those who are accustomed to get, and others, are anxious for the same thing?

BENEFITS ILL BESTOWED.

Offic. ii. 18.

Nam præclare Ennius:

Benefacta male locata, malefacta arbitror.

Well has Ennius said, "Kindnesses misplaced are nothing but a curse, and disservice."

GRATITUDE.

Offic. ii. 20.

Commode autem, quicumque dixit, pecuniam qui habeat, non reddidisse: qui reddiderit, non habere: gratiam autem et qui retulerit, habere: et qui habeat, retulisse.

Now it was well said, whoever said it, "That he, who hath the loan of money, has not repaid it; and he, who has repaid, has not the loan: but he, who has acknowledged a kindness, has it still; and he, who has a feeling of it, has requited it."

LEVELLING PRINCIPLE, NO MISCHIEF GREATER.

Offic. ii. 21.

Tum illud male: *non esse in civitate duo millia hominum, qui rem haberent.* Capitalis oratio, et ad æquationem bonorum pertinens: quâ peste quæ potest esse major?

He said very unwisely, "That there were not two thousand men of property in the whole state." A speech well worthy of notice, and which aimed at the equalising of property, than which there is no principle more pernicious in a state.

Much the same idea is found in Pope ("Essay on Man," Ep. iv., l. 49):

> "Order is heaven's first law; and this confest,
> Some are, and must be, greater than the rest,
> More rich, more wise, but who infers from hence
> That such are happier, shocks all common sense."

HEALTH.

Offic. ii. 24.

Sed valitudo sustentatur notitiâ sui corporis; et observatione, quæ res aut prodesse soleant, aut obesse; et continentiâ in victu omni, atque cultu, corporis tuendi causâ; et prætermittendis voluptatibus; postremo arte eorum, quorum ad scientiam hæc pertinent.

Good health is to be secured by an acquaintance with our constitution, and by observing what things benefit or injure us; by temperance in living, which tends to preserve the body; by refraining from sensuality, in short, by employing the skill of those who have devoted themselves to the study of the human body.

Leisure.

Offic. iii. 1.

Publium Scipionem, Marce fili, eum, qui primus Afr canus appellatus est, dicere solitum scripsit Cato, qui fuit fere ejus æqualis, *Numquam se minus otiosum esse, quam cum otiosus; nec minus solum, quam cum solus esset.* Magnifica vero vox, et magno viro, ac sapiente digna: quæ declaret, illum et in otio de negotiis cogitare, et in solitudine secum loqui solitum; ut neque cessaret umquam, et interdum colloquio alterius non egeret. Itaque duæ res, quæ languorem afferunt ceteris, illum acuebant, otium, et solitudo.

My son Marcus, Cato tells us that Publius Scipio, he who was called Africanus the Elder, used to say "that he was never less at leisure than when he was at leisure, nor less alone than when he was alone." A splendid saying, and worthy of a great and wise man, which shows that he used to deliberate on affairs in his leisure hours, and to converse with himself when he was alone, so that he never was idle, and sometimes did not require the society of others. Therefore the two things which cause ennui to others—namely, retirement and solitude—roused him.

Sir P. Sidney ("Arcadia," Book I.) expresses the same idea:—

"They are never alone that are accompanied with noble thoughts."

Every One should Bear His own Burden.

Offic. iii. 6.

Suum cuique incommodum ferendum est potius, quam de alterius commodis detrahendum.

Every one should bear his own burden, rather than abridge the comforts of others.

The Abandonment of the Common Good.

Offic. iii. 6.

Derelictio communis utilitatis contra naturam est.

The desertion of the common interest is contrary to nature.

Nothing Expedient which is not also Virtuous.

Offic. iii. 7.

Nihil vero utile, quod non idem honestum: nihil honestum, quod non idem utile sit, sæpe testatur: negatque, ullam pestem majorem in vitam hominum invasisse, quam eorum opinionem, qui ista distraxerint.

He often assures us that there is nothing expedient which is not

also honourable, nothing honourable which is not also expedient; and he maintains that there is no greater injury done to men than by those who try to separate them.

Guilt in the Hesitation of a Wicked Act.

Offic. iii. 8.

In ipsâ dubitatione facinus inest, etiamsi ad id non pervenerint.

Wickedness resides in the very hesitation about an act, even though it be not perpetrated.

The True Way of Life.

Offic. iii. 10.

Qui stadium currit, eniti et contendere debet, quam maxime possit, ut vincat: supplantare eum, quîcum certet, aut manu depellere, nullo modo debet; sic in vitâ sibi quemque petere, quod pertineat ad usum, non iniquum est: alteri deripere, jus non est.

He who runs in a racecourse ought to exert himself as much as he can to conquer, but ought by no means to trip up, or throw down the man with whom he is contending; so in the affairs of life there is nothing wrong in a man trying to obtain what may be for his advantage, yet roguery is unlawful.

The Buyer and Seller.

Offic. iii. 12.

Omnia patefacienda, ut ne quid omnino, quod venditor nôrit, emptor ignoret.

Everything should be disclosed, that the buyer may be ignorant of nothing which the seller knows.

Ignorance of Another not to be Preyed on.

Offic. iii. 17.

Neminem id agere, ut ex alterius prædetur inscientiâ.

No one should act so as to take advantage of the ignorance of his neighbour.

Man of Integrity.

Offic. iii. 19.

Cum enim fidem alicujus, bonitatemque laudant; dignum esse dicunt, quîcum in tenebris mices.

For when they praise the faith, the honour, the goodness of a man, they say, "He is one with whom we may play at odd and even in the dark."

PERJURY.

Offic. iii. 29.

Non enim falsum jurare, perjurare est: sed, quod ex animi tui sententiâ juràris, sicut verbis concipitur more nostro, id non facere, perjurium est.

For to swear falsely is not at all times to be accounted perjury, but not to perform that which you have sworn according to the intentions of your mind—"ex animi tui sententiâ," as our law books have it—is perjury.

PERJURY.

Offic. iii. 29.

Juravi linguâ, mentem injuratam gero.

I have sworn with my tongue, but I have a mind unsworn.

IPSE DIXIT.

Nat. D. i. 5.

Nec vero probare soleo id, quod de Pythagoreis accepimus: quos ferunt, si quid affirmarent in disputando, cum ex iis quæreretur, quare ita esset, respondere solitos, *ipse dixit;* ipse autem, erat Pythagoras.

Nor am I accustomed to approve of that which we have heard about the Pythagoreans, who, they say, used to answer, when they made an assertion in discussing a subject, if they were asked why it was so, "He himself has said it." Now this "he" was Pythagoras.

AN APE.

Nat. D. i. 35.

Simia quam similis, turpissima bestia, nobis!

How like to us is that filthy beast the ape!

SUPERSTITION AND TRUE RELIGION CONTRASTED.

Nat. D. i. 42.

Superstitio, in quâ inest inanis timor Dei; religio quæ Dei cultu pio continetur.

Superstition is a senseless fear of God, religion the pious worship of God.

See (Gr. Fr.) Religion and Superstition.

TIME DESTROYS THE ERRONEOUS OPINIONS OF MEN.

Nat. D. ii. 2.

Opinionem enim commenta delet dies: naturæ judicia confirmat.

Time destroys the groundless conceits of man, but confirms that which is founded on nature and reality.

See (Gr. Fr.) Time.

How God is to be Worshipped.

Nat. D. ii. 28.

Cultus autem deorum, est optimus, idemque castissimus, atque sanctissimus, plenissimusque pietatis, ut eos semper purâ, integrâ, incorruptâ et mente, et voce veneremur; non enim philosophi solum, verum etiam majores nostri superstitionem a religione separaverunt.

The best, the purest, the most holy worship of the gods, and that which is most consistent with our duty, is to worship them always with purity and sincerity of words and thoughts; for not only philosophers, but even our ancestors, have drawn a distinction between superstition and religion.

Euripides (*Fr.*, Antig. 38) says:—

Τρεῖς εἰσιν ἀρεταί, τὰς χρεών σ' ἀσκεῖν, τέκνον,
Θεούς τε τιμᾶν, τούς τε φύσαντας γονεῖς,
Νόμους τε κοινοὺς Ἑλλάδος. καὶ ταῦτα δρῶν
Κάλλιστον ἕξεις στέφανον εὐκλείας ἀεί.

"There are three virtues, my child, which you ought to observe, to honour the gods, reverence your parents, and respect the common laws of Greece; and doing so you will always have the fairest crown of glory."

Epictetus (I. 16) thus exhorts man to the praise of God:—

"Are these the only works of Providence with regard to us? And what speech can fitly celebrate their praise? For, if we had any understanding, ought we not, both in public and in private, incessantly to sing and praise the Deity and rehearse His benefits? Ought we not, whether we dig, or plough, or eat, to sing this hymn to God? 'Great is God, who has supplied us with these instruments to till the ground; great is God, who has given us hands and organs of digestion; who has given us to grow insensibly, to breathe in sleep.' These things ought we not only for ever to celebrate; but to make it the theme of the greatest and divinest hymn, that He has given us the power to appreciate these gifts and to use them well. But because some of you are blind and insensible, there must be some one to fill this station and lead, in behalf of all men, the hymn to God; for what else can I do, a lame old man, but sing hymns to God? Were I a nightingale, I would act the part of a nightingale; were I a swan, I would act the part of a swan. But since I am a reasonable creature, it is my duty to praise God. This is my business, I do it. Nor will I ever desert this post so long as it is permitted me, and I call on you to join in the same song."

See (Gr.) God propitiated.

God.

Nat. D. ii. 30.

Nihil est præstantius deo; ab eo igitur necesse est mundum regi. Nulli igitur est naturæ obediens aut subjectus deus. Omnem ergo regit ipse naturam.

Nothing is superior to God; He must therefore govern the world. God is subject to no principle of nature, therefore He rules the whole of nature.

See (Gr.) God omnipotent.

The Eyes Placed like Sentinels.

Nat. D. ii. 56.

Oculi, tanquam speculatores, altissimum locum obtinent.

The eyes, like sentinels, occupy the highest place in the body.

Men not Simply Inhabitants of the Earth.

Nat. D. ii. 56.

Deus homines humo excitatos, celsos, et erectos constituit, ut deorum cognitionem, cœlum intuentes, capere possent. Sunt enim homines non ut incolæ, atque habitatores, sed quasi spectatores superarum rerum, atque cœlestium, quarum spectaculum ad nullum aliud genus animantium pertinet.

God has made men, springing from the ground, tall and upright, that with eyes looking to heaven they might acquire a knowledge of the Divine Being. For men are not to consider themselves as mere dwellers on earth, but as it were placed there to gaze on the heavens and heavenly bodies, which is the privilege of no other animated creature.

Eloquence.

Nat. D. ii. 59.

Jam vero domina rerum (ut vos soletis dicere) eloquendi vis quam est præclara, quamque divina? quæ primum efficit, ut ea, quæ ignoramus, discere et ea, quæ scimus, alios docere possimus. Deinde hâc cohortamur, hâc persuademus, hâc consolamur afflictos, hâc deducimus perterritos a timore, hâc gestientes comprimimus, hâc cupiditates, iracundiasque restinguimus; hæc nos juris, legum, urbium societate devinxit: hæc a vitâ immani, et ferâ segregavit.

How noble and divine is eloquence! the mistress of all things, as you are accustomed to say. Which, in the first place, enables us to learn those things of which we are ignorant, and to teach others those things which we know; by this we exhort; by this we persuade; by this we console the afflicted; by this we dissipate the fears of the timid; by this we restrain the eager; by this we put an end to passions and desires; it is this that has bound mankind by the community of privileges, of laws, and civil society; this it is which has removed us far from the ills of a savage and barbarous life.

Man.

Nat. D. ii. 60.

Terrenorum item commodorum omnis est in homine dominatus. Nos campis, nos montibus fruimur: nostri sunt amnes, nostri lacus: nos fruges serimus, nos arbores: nos aquarum inductionibus terris fœcunditatem damus; nos flumina arcemus, dirigimus, avertimus: nostris denique manibus in rerum naturâ quasi alteram naturam efficere conamur.

Everything that the earth produces belongs to man: we enjoy the fields and the mountains; ours are the rivers and the lakes; we sow corn and plant trees; we give fruitfulness to the earth by irrigating the ground; we confine, direct, and turn the course of rivers; in short, by our proceedings we endeavour to form, as it were, a second nature.

Euripides (Fr., Aiol. 25) says:—

Ἦ βραχὺ σθένος ἀνέρος·
Ἀλλὰ ποικιλίᾳ πραπίδων
Δεινὰ μὲν φῦλα πόντου
Χθονίων τ' ἀερίων τε
Δάμναται παιδεύματα.

"Man's strength lasts only a short time; yet by his cunning devices he brings under him the various tribes of the sea, earth, and air."

Inspiration.

Nat. D. ii. 66.

Nemo vir magnus sine aliquo afflatu divino umquam fuit.

No man was ever great without divine inspiration.

Reasoning often Darkens Matters.

Nat. D. iii. 4.

Perspicuitas enim argumentatione elevatur.

The clearest subjects are often obscured by lengthened reasoning.

The Experienced.

Nat. D. iii. 10.

Callidos eos appello, quorum, tanquam manus opere, sic animus usu concalluit.

I call those experienced whose minds are strengthened by knowledge, as the hands are hardened by labour.

Justice.

Nat. D. iii. 15.

Justitia suum cuique distribuit.

Justice renders to every one his due.

See (Gr.) Justice.

Malice.

Nat. D. iii. 30.

Malitia est versuta et fallax ratio nocendi.

Malice is a subtle and deceitful engine to work mischief.

See (Gr.) The Malicious.

"Coming Events Cast their Shadows Before."

Divin. i. 52.

Certis rebus certa signa præcurrunt.

Certain signs precede certain events.

Predestination.

Divin. i. 55.

Quod cum ita sit, nihil est factum, quod non futurum fuerit, eodemque modo nihil est futurum, cujus non causas idipsum efficientes, natura contineat.

Since this is so, nothing has ever happened which has not been predestinated, and in the same way nothing will ever occur the predisposing causes for which may not be found in nature.

See (Gr.) Predestination.

Impostors.

Divin. i. 58.

Non habeo denique nauci Marsum augurem,
Non vicanos haruspices, non de circo astrologos,
Non Isiacos conjectores, non interpretes somniûm,
Non enim sunt ii aut scientiâ, aut arte divini,
Sed superstitiosi vates, impudentesque harioli.
Aut inertes, aut insani, aut quibus egestas imperat:
Qui sibi semitam non sapiunt, alteri monstrant viam:
Quibus divitias pollicentur, ab iis drachmam ipsi petunt.
De his divitiis sibi deducant drachmam, reddant cetera.

In short, I care nothing for the Marsian augurs, nor the village haruspices, nor strolling astrologers, nor for the gipsy priests of Isis, nor for the interpreters of dreams; for these possess neither science nor art, but are superstitious priests and impudent im-

postors. They are either lazy or mad, or act to gain a livelihood; knowing not the right path themselves, they pretend to show it to others, promising riches to gain a penny.

See (Gr.) Impostors.

Teachers.

Divin. ii. 2.

Quod enim munus reipublicæ afferre majus, meliusve possumus, quam si docemus, atque erudimus juventutem.

What nobler employment, or more advantageous to the state, than that of the man who instructs the rising generation!

A Wise Prophet.

Divin. ii. 5.

Bene qui conjiciet, vatem hunc perhibebo optimum.

The best guesser I shall always call the most sagacious prophet.

Euripides (Fr., Incert. 85) says:—

Μάντις ἄριστος ὅστις εἰκάζει καλῶς.

"He is the best prophet who is the best guesser."

Knowledge of Futurity.

Divin. ii. 9.

Atque ego ne utilem quidem arbitror esse nobis futurarum rerum scientiam. Quæ enim vita fuisset Priamo, si ab adolescentiâ, scîsset, quos eventûs senectutis esset habiturus!

For my own part, I can never believe that a knowledge of future events would be of advantage to us; for what a miserable life Priam would have led, had he known the occurrences that were to befall him in his old age!

Star-Gazing.

Divin. ii. 13.

Quod est ante pedes, nemo spectat: cœli scrutantur plagas.

Nobody looks at what is immediately before them; we are all employed in gazing at the stars.

Man Prescient and Sagacious.

Leg. i. 7.

Animal hoc providum, sagax, multiplex, acutum, memor, plenum rationis et consilii, quem vocamus Hominem, præclarâ quâdam conditione generatum esse a supremo Deo.

Solum est enim ex tot animantium generibus, atque naturis, particeps rationis, et cogitationis, cum cetera sint omnia expertia. Quid est autem, non dicam in homine, sed in omni cœlo, atque terrâ, ratione divinius? quæ cum adolevit, atque perfecta est, nominatur rite Sapientia.

This provident, sagacious, versatile, subtile, thoughtful, rational, wise animal, which we call man, has been created by the supreme God with a certain noble privilege; for he alone of so many different kinds and sorts of animals is partaker of reason and reflection, when all others are destitute of them. But what is there, I will not say in man, but in all heaven and earth, more divine than reason? which, when it has arrived at maturity, is properly termed wisdom.

See (Gr.) Man alone has.

No Nation so Savage that it does not Acknowledge God.

Leg. i. 8.

Itaque ex tot generibus nullum est animal, præter hominem, quod habeat notitiam aliquam dei: ipsisque in hominibus nulla gens est neque tam immansueta neque tam fera, quæ non, etiam si ignoret, qualem habere deum deceat, tamen habendum sciat. Ex quo efficitur illud, ut is agnoscat Deum, qui, unde ortus sit, quasi recordetur, ac noscat.

Therefore, of all kinds of animals there is none except man that has knowledge of a God; among men there is not a nation so savage and brutish which, though it may not know what kind of a being God ought to be, does not know that there must be one. From this we may infer that, whoever, as it were, recollects and knows whence He is sprung, acknowledges the existence of a God.

Justice.

Leg. i. 15.

Justitia est obtemperatio scriptis legibus.

Justice is obedience to the written law.

Inspiration of Man.

Leg. i. 22.

Nam qui se ipse nôrit, primum aliquid sentiet se habere divinum, ingeniumque in se suum, sicut simulacrum aliquod, dedicatum putabit; tantoque munere deorum semper dignum aliquid et faciet, et sentiet: et, cum se ipse perspexerit, totumque tentârit; intelliget, quemadmodum a

naturâ subornatus in vitam venerit, quantaque instrumenta habeat ad obtinendam, adipiscendamque sapientiam.

For whoever is acquainted with his own mind, will, in the first place, feel that he has a divine principle within him, and will regard his rational faculties as something sacred and holy; he will always both think and act in a way worthy of so great a gift of the gods; and when he shall have proved and thoroughly examined himself, he will perceive how well furnished by nature he has come into life, and what noble instruments he possesses to obtain and secure wisdom.

Law.

Leg. ii. 4.

Hanc igitur video sapientissimorum fuisse sententiam, legem neque hominum ingeniis excogitatam, nec scitum aliquod esse populorum, sed æternum quiddam, quod universum mundum regeret, imperandi prohibendique sapientiâ. Ita principem legem illam, et ultimam, mentem esse dicebant, omnia ratione aut cogentis, aut vetantis dei: ex quâ illa lex, quam dii humano generi dederunt, recta est laudata. Est enim ratio, mensque sapientis, ad jubendum, et ad deterrendum idonea.

I see, therefore, that this has been the idea of the wisest, that law has not been devised by the ingenuity of man, nor yet is it a mere decree of the people, but an eternal principle which must direct the whole universe, ordering and forbidding everything with entire wisdom. Thus they used to say that the mind of the divinity was the real and ultimate law which orders or forbids everything justly; hence that law which the gods have assigned to mankind is justly deserving praise, for it is the reason and mind of a wise being well fitted to order or forbid.

This idea is beautifully expressed by Hooker ("Ecclesiastical Polity," book I.):

"Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power."

Law.

Leg. ii. 4.

Erat enim ratio profecta a rerum naturâ, et ad recte faciendum impellens, et a delicto avocans: quæ non tum denique incipit lex esse, cum scripta est, sed tum, cum orta est. Orta autem simul est cum mente divinâ. Quamobrem, lex vera, atque princeps, apta ad jubendum, et ad vetandum, ratio summi Jovis.

For it was reason, derived from the nature of things, impelling

man to what is right, and deterring him from what is wrong, which does not then begin to be law, when it is found written down in books, but was so from the first moment of its existence. It was co-eternal with the divine mind, wherefore true and ultimate law fitted to order and to forbid is the mind of the supreme being.

See (Gr. Fr.) Law, true definition of.

Law.

Leg. ii. 5.

Ergo est lex, justorum injustorumque distinctio, ad illam antiquissimam, et rerum omnium principem expressa naturam, ad quam leges hominum diriguntur, quæ supplicio improbos afficiunt, defendunt ac tuentur bonos.

Law, therefore, is what distinguishes right and wrong, derived from nature herself the most ancient principle of all things, to which the laws of men direct themselves, when they impose penalties on the wicked, and protect and defend the good.

Sir W. Jones ("Ode in Imitation of Alcæus"):

"Sovereign law—that state's collected will,
O'er thrones and globes elate,
Sits empress, crowning good, repressing ill."

Stains of the Conscience cannot be Obliterated.

Leg. ii. 10.

Animi labes nec diuturnitate vanescere nec amnibus ullis elui potest.

The stains that affect the mind cannot be got rid of by time, nor yet can the multitudinous waters of the sea wash them away.

God is not to be Propitiated by the Gifts of the Wicked.

Leg. ii. 16.

Donis impii ne placare audeant deos, Platonem audiant, qui vetat dubitare, quâ sit mente futurus Deus, cum vir nemo bonus ab improbo se donari velit.

Let the impious listen to Plato, that they may not dare to propitiate the gods with gifts, for he forbids us to doubt what feelings God must entertain towards such, whenever a good man is unwilling to accept gifts from the wicked.

See (Gr.) God not to be; Isa. i. 11, 16-18.

An Art in Teaching.

Leg. ii. 19.

Nam non solum scire aliquid, artis est, sed quædam ars etiam docendi.

For not only is art shown in knowing a thing, but there is also a certain art in teaching it.

The Magistrate a Speaking Law.

Leg. iii. 1.

Vere dici potest, magistratum legem esse loquentem; legem autem, mutum magistratum.

It may be truly said that the magistrate is a speaking law, and the law a silent magistrate.

Safety of the People is the Supreme Law.

Leg. iii. 13.

Salus populi suprema lex esto.

Let the safety of the people be the supreme law.

Songs able to Change the Feelings of a Nation.

Leg. iii. 14.

Id haud paullo est verius quam quod Platoni nostro placet qui, musicorum cantibus, ait, mutatis, mutari civitatum status.

This observation is much more certain than that of Plato, who pretends that a change in the songs of musicians is able to change the feelings and condition of a state.

This is very much the idea of Andrew Fletcher of Saltoun:—

"I knew a very wise man that believed that, if a man were permitted to make all the ballads, he need not care who should make the laws of a nation."

Cicero Opposed to Ballot.

Leg. iii. 15.

Nam ego in istâ sum sententiâ, quâ te fuisse semper scio, nihil ut fuerit in suffragiis voce melius.

For I am of the same opinion as you have always been, that open "vivâ voce" voting is the best method at elections.

Ballot a Cover for Corrupt Votes.

Leg. iii. 15.

Quamobrem suffraganda nimia libido in non bonis causis eripienda fuit potentibus, non latebra danda populo, in quâ, bonis ignorantibus, quid quisque sentiret, tabella vitiosum occultaret suffragium. Itaque isti rationi neque lator quisquam est inventus, nec auctor umquam bonus.

Wherefore the powerful ought rather to have been deprived of their power of influencing votes for bad purposes, than that the

ballot should have been conferred on the people, whereby corrupt votes are concealed, virtuous citizens being left in the dark as to the sentiments of each. Wherefore no good man has ever been found to bring forward or propose such a law.

A Storm in a Tea-pot.

Leg. iii. 16.

Excitabat enim fluctus in simpulo.

For he used to raise a storm in a tea-pot.

This is an expression which the great Lord Chatham is said to have translated with more force than elegance, on the occasion of certain riots, of which he did not think so seriously as the municipal authorities.

Brevity the Soul of a Speech.

Leg. iii. 18.

Nam brevitas, non modo senatoris sed etiam oratoris, magna laus est in sententiâ.

For brevity is the best recommendation of a speech, not only in the case of a senator, but in that, too, of an orator.

Power of Eloquence.

Or. i. 8.

Nil mihi videtur præstabilius, quam posse dicendo tenere hominum cœtus, mentes allicere, voluntates impellere quo velit, unde autem velit deducere.

Nothing appears to me to be nobler than to keep assemblies of men entranced by the charms of eloquence, wielding their minds at will, impelling them at one time, and at another dissuading them from their previous intentions.

Rhetoricians with Voluble Tongues.

Or. i. 18.

Hos, quos nos oratores vocaremus, nihil esse (Mnesarchus) dicebat, nisi quosdam operarios linguâ celeri, et exercitatâ: oratorem autem, nisi qui sapiens esset, esse neminem.

Mnesarchus used to say that those whom we called orators, were nothing else but artisans with voluble and well-drilled tongues, but that no one was an orator except he who was wise.

A Poet must be Divinely Inspired.

Or. ii. 46.

Sæpe enim audivi poëtam bonum neminem sine inflam-

matione animorum existere posse, et sine quodam afflatu quasi furoris.

I have often heard that no real poet can exist without the spirit being on fire, and without, as it were, a spice of madness.

So also Plato (Phædrus, c. 22) says :—

ὃς ἂν ἄνευ μανίας Μουσῶν ἐπὶ ποιητικὰς θύρας ἀφίκηται πεισθεὶς ὡς ἄρα ἐκ τέχνης ἱκανὸς ποιητὴς ἐσόμενος, ἀτελὴς . . . ἠφανίσθη.

"Whoever, without the madness of the Muses, approaches to the gates of poesy, with the persuasion that by means of art he can become an able poet, fails in his purpose." See the opening of Shakespeare's "Midsummer Night's Dream," act v.

A Harvest.

Or. ii. 65.

Ut sementem feceris, ita metes.

As you sow, so shall you reap.

Unlearned Good Sense rather than Loquacious Folly.

Or. iii. 35.

Malo indisertam prudentiam quam stultitiam loquacem.

I prefer the wisdom of the unlearned to the folly of the loquacious.

This is something like what Cratinus (Etymolog. M., p. 196, T.) says in a fragment :—

Ὁ δ' ἠλίθιος ὥσπερ πρόβατον βῆ βῆ λέγων βαδίζει.

"The fool goes on saying bah, bah, like the sheep."

Nicostratus (Fr. Com. Gr., p. 638, M.) says :—

Εἰ τὸ συνεχῶς καὶ πολλὰ καὶ ταχέως λαλεῖν
Ἦν τοῦ φρονεῖν παράσημον, αἱ χελιδόνες
Ἐλέγοντ' ἂν ἡμῶν σωφρονέστεραι πολύ.

"If it were the sign of wisdom to speak unceasingly, much, and quickly, the swallows would be accounted much more wise than we are."

Posidippus (Fr. Com. Gr., p. 1148, M.) says :—

Οὐκ ἔργον ἐστὶν εὖ λέγειν, ἀλλ' εὖ ποιεῖν·
Πολλοὶ γὰρ εὖ λέγοντες οὐκ ἔχουσι νοῦν.

"It is no hard task to speak fluently, but to act well is not so easy : for many, who talk fluently, have no sense.

Pope ("Moral Essays," Ep. iv., l. 43) thus expresses the same idea :—

"Good sense, which only is the gift of heaven
And tho' no science, fairly worth the seven."

And Spenser, in his "Shepherd's Calendar," (May, 140,) says :—

"But of all burdens that a man can bear,
Most is, a fool's talk to bear and hear.'

Dissimulation.

Or. iii. 53.

Irrepit in hominum mentes dissimulatio.

Dissimulation creeps gradually into the minds of men.

The Countenance.

Or. iii. 59.

Imago animi vultus est, indices oculi.

The countenance is the very portrait of the mind, and the eyes mark its intentions.

Highest Place.

Or. 1.

Prima enim sequentem, honestum est in secundis, tertiisque consistere.

When you are aspiring to the highest place, it is honourable to reach the second, or even to linger in the third rank.

The Beautiful in the Mind only.

Or. 2.

Sed ego sic statuo, nihil esse in ullo genere tam pulchrum, quo non pulchrius id sit, unde illud, ut ex ore aliquo, quasi imago, exprimatur, quod neque oculis, neque auribus, neque ullo sensu percipi potest: cogitatione tantum, et mente complectimur.

I am of opinion that there is nothing of any kind so beautiful, but there is something still more beautiful, of which this is the mere image and expression—as a portrait is from a person's face—a something which can neither be perceived by the eyes, the ears, nor any of the senses; we comprehend it merely in the thoughts of our minds.

Grandiloquent Orators.

Or. 5.

Nam et grandiloqui, ut ita dicam, fuerunt cum amplâ et sententiarum gravitate, et majestate verborum, vehementes, varii, copiosi, graves: ad permovendos, et convertendos animos instructi, et parati: quod ipsum alii asperâ, tristi, horridâ oratione, neque perfectâ, neque conclusâ: alii levi, et instructâ, et terminatâ.

For there have been grandiloquent orators, so to speak, impressive and sonorous in their language, vehement, versatile, and

copious; well trained and prepared to excite and turn the minds of their audience. While the same effect has been produced by others, by a rude, rough, unpolished mode of address, without finish or delicacy; others again have effected the same by smooth, well-turned periods.

NEAT ORATORS.

Or. 6.

Et contra tenues, acuti, omnia docentes, et dilucidiora, non ampliora, facientes, subtili quâdam, et pressâ oratione limati. In eodemque genere alii callidi, sed impoliti, et consulto rudium similes et imperitorum: alii in eâdem jejunitate concinniores, id est, faceti, florentes etiam, et leviter ornati.

On the other hand, there are orators of subtle and acute minds, well educated, making every subject which they treat clear, but adding little in reality to our knowledge, refined and correct in their language. Among these some are crafty, but unpolished, and on purpose rude and apparently unskilful; while others exhibit more elegance in their barrenness and want of spirit—that is to say, they are facetious, flowery in their language, and admit of a few ornaments.

THE POWER OF THE VOICE DERIVED FROM THREE SOUNDS.

Or. 18.

Mira est enim quædam natura vocis: cujus quidem, e tribus omnino sonis, inflexo, acuto, gravi, tanta sit, et tam suavis varietas perfecta in cantibus.

Wonderful indeed is the power of the voice, which, though consisting merely of three sounds,—the bass, treble, and tenor,—yet possesses great strength, and a sweet variety, as is shown in songs.

EXCESS OFFENDS MORE THAN FALLING SHORT.

Or. 22.

In omnibus rebus vivendum est, quatenus, etsi enim suus cuique modus est, tamen magis offendit nimium, quam parum. In quo Apelles pictores quoque eos peccare dicebat, qui non sentirent, quid esset satis.

In everything we must consider how far we ought to go, for though everything has its proper medium, yet too much is more offensive than too little. Hence Apelles used to say, that those painters committed a fault who did not know what was enough.

See (Gr.) Excess.

The Eloquent Man.

Or. 29.

Is enim est eloquens, qui et humilia subtiliter, et magna graviter, et mediocria temperate potest dicere.

He is the eloquent man who can treat subjects of an humble nature with delicacy, lofty things impressively, and moderate things temperately.

Ignorance of the Past.

Or. 34.

Nescire autem, quid antea, quam natus sis, acciderit, id est semper esse puerum.

Not to know what happened before one was born, is always to be a child.

In Great Arts the Height Delights us.

Or. 43.

Nam omnium magnarum artium, sicut arborum, altitudo nos delectat; radices, stirpesque non item: sed esse illa sine his non potest.

For in all great arts, as in trees, it is the height that charms us; we care nothing for the roots or trunks, yet it could not be without the aid of these.

To be Ashamed of our Profession.

Or. 43.

Me autem, sive pervagatissimus ille versus, qui vetat,

Artem pudere proloqui, quam factites,

dissimulare non sinit, quin delecter.

That very common verse which forbids us "to be ashamed of speaking of the profession which we practise," does not allow me to conceal that I take delight in it.

Wisdom in not Thinking that One Knows that of which he is Ignorant.

Acad. Quaest. i. 4.

Ob eam rem, se arbitrari, ab Apolline omnium sapientissimum esse dictum, quod hæc esset una omnis sapientia, non arbitrari, sese scire, quod nesciat.

For this cause he imagined that Socrates was called the wisest of men by Apollo, because all wisdom consists in this, not to think that we know what we do not know.

The Sow.

Acad. Quaest. i. 4.

Non sus Minervam, ut ajunt.

The sow should not teach Minerva, according to the proverb.

The Greek proverb is "Teach an eagle to fly," or "the dolphin to swim." Zenob. ii. 49; iii. 39,) and in English we speak of "Teaching one's grandmother."

Truth at the Bottom of a Well.

Acad. Quaest. i. 10.

Naturam accusa, quæ in profundo veritatem, ut ait Democritus, penitus abstruserit.

Accuse nature, who has completely hid, as Democritus says, truth in the bottom of a well.

Reason a Light to Lighten our Steps.

Acad. Quaest. iv. 8.

Ratio est quasi quædam lux, lumenque vitæ.

Reason is as it were a light to lighten our steps and guide us through the journey of life.

See (Gr.) Reason.

Like as two Eggs.

Acad. Quaest. iv. 18.

Videsne, ut in proverbio sit ovorum inter se similitudo?

Like as two eggs, according to the proverb.

Falsehood often Borders on Truth.

Acad. Quaest. iv. 21.

Ita enim finitima sunt falsa veris, ut in præcipitem locum non debeat se sapiens committere.

So close does falsehood approach to truth, that the wise man would do well not to trust himself on the narrow ledge.

The Contemplation of Nature is the Food of the Mind.

Acad. Quaest. iv. 41.

Est enim animorum, ingeniorumque naturale quoddam quasi pabulum, consideratio, contemplatioque naturæ: erigimur; latiores fieri videmur; humana despicimus: cogitantesque supera, atque cœlestia, hæc nostra, ut exigua, et minima, contemnimus, indagatio ipsa rerum tum maximarum, tum etiam occultissimarum, habet oblectationem.

When we are contemplating and pondering on the works of nature, we are supplying, as it were, its natural food to the mind: our thoughts assume a loftier character, and we learn to look down on what is human; while we meditate on the vault of heaven above, our own affairs appear petty and contemptible; our mind derives delight from what is so sublime and inscrutable.

Virtue and its Counterfeit.

Acad. Quaest. iv. 46.

Nam quæ voluptate, quasi mercede aliquâ, ad officium impellitur, ea non est virtus, sed fallax imitatio, simulatioque virtutis.

It is not virtue, but a deceptive copy and imitation of virtue, when we are led to the performance of duty by pleasure, as its recompense.

The Effect of Ignorance.

Fin. i. 13.

Ignoratione rerum bonarum, et malarum, maxime hominum vita vexatur.

Through ignorance of what is good and what is bad, the life of man is greatly perplexed.

Death always Impending.

Fin. i. 18.

Accedit etiam mors, quæ, quasi saxum Tantalo, semper impendet: tum superstitio, quâ qui est imbutus, quietus esse numquam potest.

Death approaches, which is always impending over us, like the stone over Tantalus; then comes superstition, with which he, who is racked, can never find peace of mind.

Man Born for Two Things.

Fin. ii. 13.

Homo ad duas res, ad intelligendum et ad agendum est natus.

Man has been born for two things—thinking and acting.

How Beautiful Virtue if she could be Seen!

Fin. ii. 16.

Quam illa ardentes amores excitaret sui, si videretur!

What fervent love of herself would virtue excite if she could be seen!

Plato speaks (Phædrus, c. 31 or 250 D.) in the same noble language :—

Ὄψις γὰρ ἡμῖν ὀξυτάτη τῶν διὰ τοῦ σώματος ἔρχεται αἰσθήσεων, ᾗ φρόνησις οὐχ ὁρᾶται—δεινοὺς γὰρ ἂν παρεῖχεν ἔρωτας, εἴ τι τοιοῦτον ἑαυτῆς ἐναργὲς εἴδωλον παρείχετο εἰς ὄψιν ἰὸν—καὶ τἄλλα ὅσα ἐραστά.

"For sight is the sharpest of our bodily senses, though wisdom cannot be seen by it. For vehement would be the love she would inspire, if she came before our sight and shewed us any such clear image of herself, and so would all other loveable things."

Rare Things.

Fin. ii. 25.

In omni arte, quâvis scientiâ, vel in ipsâ virtute, optimum quidque rarissimum est.

In every art, science, and we may say even in virtue itself, the best is most rarely to be found.

See (Gr.) Things excellent.

Hunger best Seasoning for Food.

Fin. ii. 28.

Socratem audio dicentem, cibi condimentum esse famem, potionis sitim.

I hear Socrates saying that the best seasoning for food is hunger, for drink, thirst.

His Deeds Differ from his Words.

Fin. ii. 30.

Facta ejus cum dictis discrepant.

His deeds do not agree with his words.

Past Labours.

Fin. ii. 32.

Vulgo enim dicitur, *Jucundi acti labores:* nec male Euripides : concludam, si potero, Latine : Græcum enim hunc versum nôstis omnes : *Suavis laborum est præteritorum memoria.*

It is generally said, "Past labours are pleasant." Euripides says, for you all know the Greek verse, "The recollection of past labours is pleasant."

See (Gr.) Past labours.

The Fickle and Trifling.

Fin. iii. 11.

Quis non odit sordidos, vanos, leves, futiles ?

Who does not hate the mean, the vain, the fickle, and the trifling ?

Literature Necessary to the Mind.

Fin. v. 19.

Animi cultus quasi quidam humanitatis cibus.

The cultivation of the mind is a kind of food supplied for the soul of man.

Arts Cherished by Respect shown to Them.

Tusc. Quaest. i. 2.

Honos alit artes omnesque incenduntur ad studia gloriâ: jacentque ea semper, quæ apud quosque improbantur.

The honour shown to arts cherishes them, for all are incited to their pursuit by fame; the arts which are contemned by a people make always little progress.

Proper Expression does not always follow Correct Thought.

Tusc. Quaest. i. 3.

Fieri autem potest, ut recte quis sentiat, et id, quod sentit, polite eloqui non possit. Sed mandare quemquam litteris cogitationes suas, qui eas nec disponere, nec illustrare possit, nec delectatione aliquâ allicere lectorem, hominis est intemperanter abutentis et otio, et litteris.

It may happen that a man may think rightly, yet cannot express elegantly what he thinks. But that any one should commit his thoughts to writing, who can neither arrange nor explain them, nor amuse the reader, is the part of a man unreasonably abusing both his leisure and learning.

Death.

Tusc. Quaest. i. 8.

Emori nolo: sed me esse mortuum nihil æstimo.

I am unwilling to die, but I care not if I were dead.

While I Read, I Assent.

Tusc. Quaest. i. 11.

Dum lego, assentior: cum posui librum, et mecum ipse de immortalitate animorum cœpi cogitare, assensio omnis illa elabitur.

While I read, I assent; when I have laid down the book and have begun to meditate on the immortality of the soul, all this feeling of acquiescence vanishes.

LAW OF NATURE IS THE CONSENT OF ALL NATIONS.

Tusc. Quaest. i. 13.

Omni in re consensio omnium gentium, lex naturæ putanda est.

In everything the consent of all nations is regarded as the law of nature.

See (Fr.) Law of Nations.

THE HUSBANDMAN PLANTS FOR POSTERITY.

Tusc. Quaest. i. 14.

Arbores serit diligens agricola, quarum adspiciet baccam ipse numquam.

The industrious husbandman plants trees, of which he himself will never see a berry.

TO DIE FOR ONE'S COUNTRY.

Tusc. Quaest. i. 15.

Nemo umquam sine magnâ spe immortalitatis se pro patriâ offerret ad mortem.

Nobody would ever meet death in defence of his country without the hope of immortality.

THE POET.

Tusc. Quaest. i. 15.

Volito vivu', per ora virûm.

I fly from mouth to mouth, ever living.

ANTICIPATION OF FUTURE AGES.

Tusc. Quaest. i. 15.

Nescio quomodo inhæret in mentibus quasi sæculorum quoddam augurium futurorum ; idque in maximis ingeniis, altissimisque animis et existit maxime, et apparet facillime ; quo quidem dempto, quis tam esset amens, qui semper in laboribus et periculis viveret ?

There resides in the human breast, I know not how, a certain anticipation of future ages ; this exists and appears chiefly in the noblest spirits ; if it were taken from us, who is there so mad as to lead a life of danger and anxiety ?

THE SOUL EXISTS BY CONSENT OF ALL NATIONS.

Tusc. Quaest. i. 16.

Ut deos esse naturâ opinamur, qualesque sint, ratione cognoscimus ; sic permanere animos arbitramur, consensu

nationum omnium; quâ in sede maneant, qualesque sint, ratione discendum est.

As nature tells us, there are gods, and we know, by the understanding, what like they must be, so, by the consent of all nations, we believe that the soul exists for eternity; but where it is to exist, and of what nature it is, we must learn from the understanding.

See (Gr.) The soul.

Difficult to Relieve the Mind from the Thraldom of the Senses.

Tusc. Quaest. i. 16.

Magni autem est ingenii, revocare mentem a sensibus, et cogitationem a consuetudine abducere.

It requires a powerful intellect to release the mind from the thraldom of the senses and to wean the thoughts from confirmed habits.

To Err with Plato.

Tusc. Quaest. i. 17.

Errare mehercule malo cum Platone, quem tu quanti facias, scio, quam cum istis vera sentire.

By Hercules, I prefer to err with Plato, whom I know how much you value, than to be right in the company of such men.

A Profession.

Tusc. Quaest. i. 18.

Quam quisque nôrit artem, in hâc se exerceat.

Let a man practise the profession which he best knows.

The Truth.

Tusc. Quaest. i. 12.

Naturâ inest mentibus nostris insatiabilis quædam cupiditas veri videndi.

Nature has inbued our minds with an insatiable desire to be acquainted with the true.

The Soul Imprisoned in the Body.

Tusc. Quaest. i. 22.

Mihi quidem naturam animi intuenti, multo difficilior occurrit cogitatio, multoque obscurior, qualis animus in corpore sit, tamquam alienæ domui, quam qualis, cum exierit, et in liberum cœlum, quasi domum suam venerit.

When I reflect on the nature of the soul, it is much more diffi-

cult for me to conceive what like the soul is in the body, where it dwells as in a foreign land, than what like it must be when it has left the body and ascended to heaven, its own peculiar home.

THE MIND OF THE ASTRONOMER IS DIVINE.

Tusc. Quaest. i. 25.

Quorum conversiones, omnesque motus qui animus vidit, is docuit, similem animum suum ejus esse, qui ea fabricatus est in cœlo.

The man that has comprehended the revolutions and the complicated movements of the heavenly bodies, has proved that his mind resembles that of the Being, who has fashioned and placed them in the vault of heaven.

THE SOUL.

Tusc. Quaest. i. 27.

Ita quidquid est illud, quod sentit, quod sapit, quod vivit, quod viget, cœleste et divinum est ob eamque rem æternum sit necesse est.

Whatever that principle is which feels, conceives, lives, and exists, is heavenly and divine, and therefore must be eternal.

THE MIND.

Tusc. Quaest. i. 29.

Mentem hominis, quamvis eam non videas, ut deum non vides: tamen ut deum agnoscis ex operibus ejus, sic ex memoriâ rerum, et inventione, et celeritate motûs, omnique pulchritudine virtutis vim divinam mentis agnoscito.

Although you are not able to see the mind of man, as you see not God, yet as you recognise God from His works, so you must acknowledge the divine power of the mind from its recollection of past events, its powers of invention, from its rapidity of movement, and the desire it has for the beautiful.

THE GOOD AND THE BAD.

Tusc. Quaest. i. 30.

Ita enim censebat, itaque disseruit: duas esse vias, duplicesque cursus animorum e corpore excedentium. Nam qui se humanis vitiis contaminavissent, et se totos libidinibus dedissent, quibus cæcati, vel domesticis vitiis atque flagitiis se inquinavissent, vel republicâ violandâ fraudes inexpiabiles concepissent, iis dvium quoddam iter esse, seclusum a concilio deorum. Qui autem se integros, castosque serva-

vissent, quibusque fecisset minima cum corporibus contagio, seseque ab his semper revocâssent, essentque in corporibus humanis vitam imitati deorum: his ad illos, a quibus essent profecti, reditum facilem patere.

The opinion of Socrates was to the following effect, and thus he spoke: "There are two roads and two directions, which souls take on leaving the body. Those who have spent their lives in vicious practices, giving themselves wholly up to the lusts of the body, so as to become blinded to all that is good, or who have sunk into the mire of private filth and wickedness, or who have committed inexpiable crimes against their country, such go to a separate abode away from the gods. Those, on the other hand, who have kept themselves pure and chaste, little subject to fleshly lusts, but imitating the life of the gods, find no difficulty in returning to those from whom they came."

See (Gr.) God and judgment-day.

Suicide.

Tusc. Quaest. i. 30.

Vetat dominans ille in nobis deus, injussu hinc nos suo demigrare.

That divine principle, that rules within us, forbids us to leave this world without the order of the Divinity.

See (Gr.) Suicide.

Life Lent to us at Interest by Nature.

Tusc. Quaest. i. 39.

Natura dedit usuram vitæ, tamquam pecuniæ, nullâ præstitutâ die.

Nature has bestowed on us life, at interest, like money, no day being fixed for its repayment.

Innumerable Roads to the Grave.

Tusc. Quaest. i. 43.

Undique enim ad inferos tantundem viæ est.

There are innumerable roads on all sides to the grave.

The Man who has Lived Long Enough.

Tusc. Quaest. i. 45.

Nemo parum diu vixit, qui virtutis perfectæ perfecto functus est munere.

Every man has lived long enough, who has gone through all the duties of life with unblemished character.

Glory.

Tusc. Quaest. i. 45.

Gloria virtutem tanquam umbra sequitur.

Glory follows virtue as if it were its shadow.

Man not Made by Chance.

Tusc. Quaest. i. 49.

Non enim temere nec fortuito sati et creati sumus, sed profecto fuit quædam vis, quæ generi consuleret humano: nec id gigneret, aut aleret, quod, cum exantlavisset omnes labores, tum incideret in mortis malum sempiternum, portum potius paratum nobis et perfugium putemus.

For we have not been framed or created without design nor by chance, but there has been truly some certain power, which had in view the happiness of mankind; neither producing nor maintaining a being, which, when it had completed all its labours, should then sink into the eternal misery of death: rather let us think that there is a haven and refuge prepared for us.

All Men not Susceptible of Improvement.

Tusc. Quaest. ii. 5.

Agri non omnes frugiferi sunt.

All fields are not fruitful.

Philosophy.

Tusc. Quaest. ii. 5.

Cultura animi, philosophia est: hæc extrahit vitia radicitus, et præparat animos ad satus accipiendos.

Philosophy is the cultivation of the mental faculties; it roots out vices and prepares the mind to receive proper seed.

Death.

Tusc. Quaest. ii. 17.

——Qui alteri exitium parat,
Eum scire oportet sibi paratam pestem, ut participet parem.

He who is preparing destruction for another, may be certain that his own life is in danger.

Habit.

Tusc. Quaest. ii. 17.

Consuetudinis magna vis est.

Great is the power of habit.

See (Gr.) Custom.

Glory.

Tusc. Quaest. iii. 2.

Est enim gloria, solida quædam res, et expressa, non adumbrata; ea est consentiens laus bonorum, incorrupta vox bene judicantium de excellente virtute; ea virtuti resonat, tamquam imago, quæ, quia recte factorum plerumque comes est, non est bonis viris repudianda.

Glory is something that is really and actually existing, and not a mere sketch; it is the united expression of approval by the good, the genuine testimony of men who have the power of forming a proper judgment of virtuous conduct; it is the sound given back by virtue, like the echoes of the woods, which, as it usually attends on virtuous actions, is not to be despised by the good.

Milton ("Paradise Regained," book iii. l. 25) thus speaks of glory:—

"Glory, the reward
That sole excites in high attempts, the flame
Of most erected spirits, most temper'd pure
Ethereal, who all pleasures else despise."

The Fool Lynx-eyed to the Follies of his Neighbours.

Tusc. Quaest. iii. 30.

Est proprium stultitiæ, aliorum vitia cernere, oblivisci suorum.

It is the peculiar quality of a fool to be quick in seeing the faults of others, while he easily forgets his own.

Sosicrates (Fr. Com. Gr., p. 1182) says:—

Ἀγαθοὶ δὲ τὸ κακὸν ἐσμεν ἐφ' ἑτέρων ἰδεῖν,
Αὐτοὶ δ' ὅταν ποιῶμεν οὐ γινώσκομεν.

"We are quick to see the evil conduct of others, but when we ourselves do the same, we are unconscious of it."

See (Gr.) Mote; (Fr.) Wallet-bearers.

Folly to Tear one's Hair in Sorrow.

Tusc. Quaest. iii. 26.

Stultum est in luctu capillum sibi evellere, quasi calvitio mæror levaretur.

It is folly to tear one's hair in sorrow, as if grief could be assuaged by baldness.

What is Illustrious is Attained by Labour.

Tusc. Quaest. iii. 34.

Quid præclarum, non idem arduum?

What is there that is illustrious, that is not also attended by labour?

Avarice.

Tusc. Quaest. iv. 11.

Cum est concupita pecunia, nec ratio sanat cupiditatem, existit morbus animi eique morbo nomen est avaritia.

When money is coveted, and reason does not cure the desire, there a disease of the mind exists, and that disease is called "avarice."

See (Gr.) Avarice.

The Corruption of Opinions.

Tusc. Quaest. iv. 13.

Ita fit ut corruptione opinionum morbus fit.

Hence it happens that mental diseases take their rise from the corrupt state of the sentiments.

Aristotle in his Ethics to Nicomachus and in his Politics has this idea. Speaking of government, he says that "Tyranny" being the corruption, *φθορά*, of the best form, "kingly government" is therefore the worst; (*κάκιστον γὰρ τὸ ἐναντίον τῷ βελτίστῳ*, quod enim optimo est contrarium, pessimum.) Eth. Nic., b. viii. c. 10. And again, *Ἀνάγκη γὰρ τὴν μὲν τῆς πρώτης καὶ θειοτάτης (πολιτείας) παρέκβασιν, εἶναι χειρίστην*. Pol., b. iv. c. ii. This seems to have given rise to the Latin expression "Corruptio optimi pessima," which is not found in any classical author.

A Laugh Admissible, but not a Guffaw.

Tusc. Quaest. iv. 31.

Si ridere concessum sit, vituperatur tamen cachinnatio.

Though a laugh is allowable, a horse laugh is abominable.

Philosophy.

Tusc. Quaest. v. 2.

O vitæ philosophia dux! O virtutis indagatrix, expultrixque vitiorum! quid non modo nos, sed omnino vita hominum sine te esse potuisset? tu urbes peperisti: tu dissipatos homines in societatem vitæ convocasti: tu eos inter se primo domiciliis, deinde conjugiis, tum literarum, et vocum communione junxisti: tu inventrix legum, tu magistra morum, et disciplinæ fuisti: ad te confugimus: a te opem petimus. Est autem unus dies bene, et ex præceptis tuis actus, peccanti immortalitati anteponendus.

Philosophy, thou guide of life! Thou searcher after virtue, and banisher of vice! What would not only we ourselves, but the whole life of men, have been without thy aid? It is thou that foundedst cities, collectedst men in social union; thou that

broughtest them together first in dwellings, then in marriage, then in all the delights of literature; thou discoveredst laws, bestowest on men virtuous habits: to thee we fly for aid. One day spent virtuously, and in obedience to thy precepts, is worth an immortality of sin.

Sophocles (Antig. 354) thus speaks of man:—

Καὶ φθέγμα καὶ ἠνεμόεν
Φρόνημα καὶ ἀστυνόμους
Ὀργὰς ἐδιδάξατο.

"And he hath taught himself language, lofty wisdom, and the customs of civic law." In fact he represents speech and language as the beginning of civilisation.

Milton in his "Comus" (l. 484) thus eulogises philosophy:—

"How charming is Divine Philosophy!
Not harsh and crabbed as dull fools suppose;
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns."

Socrates.

Tusc. Quaest. v. 4.

Socrates primus philosophiam devocavit e cœlo, et in urbibus collocavit, et in domos etiam introduxit, et coëgit de vitâ, et moribus, rebusque bonis et malis quærere.

Socrates was the first who brought down philosophy from heaven, introducing it into the abodes of men, and compelling them to study the science of life, of human morals, and the effects of things good and bad.

Milton ("Paradise Regained," iv. 261) says of Socrates:—

"To sage Philosophy next lend thine ear,
From heaven descended to the low-roof'd house
Of Socrates: see there his tenement,
Whom well inspired the oracle pronounced
Wisest of men; from whose mouth issued forth
Mellifluous streams, that water'd all the schools
Of Academicks, old and new."

The Mind of Man.

Tusc. Quaest. v. 13.

Humanus autem animus, decerptus ex mente divinâ, cum alio nullo, nisi cum ipso deo, si hoc fas est dictu, comparari potest.

The mind of man, a particle plucked from the intellect of the Almighty, can be compared with nothing else, if we may be forgiven for saying so, than with God himself.

The Mind Oppressed by Excess of Eating.

Tusc. Quaest. v. 35.

Ne mente quidem recte uti possumus, multo cibo et potione completi.

We cannot use the mind aright, when the body is filled with excess of food and drink.

Fatherland wherever we Enjoy Ourselves.

Tusc. Quaest. v. 37.

Patria est ubicumque est bene.

Socrates quidem cum rogaretur, cujatem se esse diceret, Mundanum, inquit. Totius enim mundi se incolam, et civem arbitrabatur.

Our country is wherever we find ourselves to be happy.

When Socrates was asked to what country he belonged, he said "that he was a citizen of the world." For he thought himself an inhabitant and citizen of the whole universe.

See (Gr.) Country, man's.

"I Think, therefore I Act."

Tusc. Quaest. v. 38.

Vivere est cogitare.

To think is to live.

See (Fr.) Descartes.

Drink or Depart.

Tusc. Quaest. v. 41.

Mihi quidem in vitâ, servanda videtur illa lex, quæ in Græcorum conviviis obtinetur: *Aut bibat*, inquit, *aut abeat.*

In life we ought, in my opinion, to observe that rule which prevails in the banquets of the Greeks: "Let him either drink or depart."

Eloquence the Companion of Peace.

Brut. 12.

Pacis est comes, otiique socia et jam bene constitutæ civitatis quasi alumna quædam, eloquentia.

Eloquence is the companion of peace, the associate of a life of leisure, and the pupil, as we may say, of a state that is properly constituted.

Next, but at a Long Interval.

Brut. 47.

Proximus sed longo intervallo.

Next, but at a long interval.

Honour is the Reward of Virtue.

Brut. 81.

Honor est præmium virtutis.

Honour is the reward of virtue.

Virtue to be put in Practice.

De Republ. i. 2.

Nec vero habere virtutem satis est, quasi artem aliquam, nisi utare.

Nor is it sufficient merely to be in possession of virtue, as if it were an art, but we must practise it.

Virtue consists in Action.

De Republ. i. 2.

Virtus in usu sui tota posita est.

The whole of virtue consists in practice.

Fatherland not a Refuge for our Idleness.

De Republ. i. 4.

Neque enim hâc nos patria lege genuit aut educavit; ut nulla quasi alimenta expectaret a nobis, ac tantummodo nostris ipsa commodis serviens, tutum perfugium otio nostro suppeditaret, et tranquillum ad quietem locum; sed ut plurimas et maximas nostri animi, ingenii, consilii partes ipsa sibi ad utilitatem suam pignaretur, tantumque nobis in nostrum privatum usum, quantum ipsi superesse posset, remitteret.

Nor has our fatherland produced and brought us up, so that she should derive no advantage from us, or that we should regard it as created for our mere convenience—as a place where we may tranquilly while away our useless existence in idleness and sloth. Such is not the proper view in which we should regard our country. She claims from us the mightiest exertions of our mind, and of all our powers, and only gives back for our private use what remains of our stock of time after we have been so employed.

Euripides (Fr., Incert. 19) says:—

Ἅπας μὲν ἀὴρ αἰετῷ περάσιμος,
Ἅπασα δὲ χθὼν ἀνδρὶ γενναίῳ πατρίς.

"The whole heaven can be traversed by a bird; the whole earth is the fatherland of the noble-minded."

Statesmen resemble the Divine Powers.

De Republ. i. 7.

Neque enim est ulla res, in quâ propius ad deorum

numen virtus accedat humana, quam civitates aut condere novas aut conservare jam conditas.

Nor is there anything in which the virtue of mankind approaches nearer to the gods than when they are employed in founding new commonwealths, and in preserving those already founded.

A Commonwealth bound by the Compact of Justice.

De Republ. i. 25.

Est igitur respublica res populi; populus autem non omnis hominum cœtus, quoque modo congregatus, sed cœtus multitudinis juris consensu et utilitatis communione sociatus.

A state is the common weal of a people; but a people is not every assembly of men brought together in any way; it is an assembly of men united together by the bonds of just laws, and by common advantages.

The Wealthiest regarded the Noblest.

De Republ. i. 34.

Nam divitiæ, nomen, opes vacuæ consilio et vivendi atque aliis imperandi modo, dedecoris plenæ sunt et insolentis superbiæ: nec ulla deformior species est civitatis, quam illa in quâ opulentissimi optimi putantur.

For riches, great fame, wealth unaccompanied by wisdom and the knowledge of living virtuously and commanding properly, are only the cause of greater disgrace, and of exhibiting insolence in more glaring colours; nor is there any form of state more disgraceful to men than that in which the wealthiest are regarded the noblest.

Equality of Democracies.

De Republ. i. 34.

Nam æquabilitas quidem juris, quam amplexantur liberi populi, neque servari potest: ipsi enim populi, quamvis soluti effrenatique sint, præcipue multis multa tribuunt, et est in ipsis magnus delectus hominum et dignitatum; eaque quæ appellatur æquabilitas iniquissima est.

For equality of rights, of which a free people is so fond, cannot be maintained; for the very people themselves, though they are their own masters, and perfectly uncontrolled, give up much power to many of their fellow-citizens, showing cringing respect to men and dignities. That, which is called equality, is most iniquitous in its acts.

Authorities less than Arguments.

De Republ. i. 38.

Apud bonum judicem, argumenta plus quam testes valent.

In the eyes of a wise judge, proofs by reasoning are of more value than witnesses.

Revolutionary Madness.

De Republ. i. 42.

Si quando aut regi justo vim populus attulerit regnove eum spoliavit; aut etiam, id quod evenit saepius, optimatium sanguinem gustavit, ac totam rempublicam substravit libidini suæ; cave putes autem mare ullum aut flammam esse tantam, quam non facilius sit sedare, quam effrenatam insolentiâ multitudinem.

When a people has once treated with violence a just king, or hurled him from his throne, or even, what has often happened, has tasted the blood of the nobles, and subjected the whole commonwealth to their fury, do not be foolish enough to imagine that it would be easier to calm the most furious hurricane at sea, or flames of fire, than to curb the unbridled insolence of the multitude.

Changes of Government like a Game of Ball.

De Republ. i 44.

Sic tanquam pilam rapiunt inter se reipublicæ statum, tyranni ab regibus; ab iis autem principes aut populi; a quibus aut factiones aut tyranni; nec diutius unquam tenetur idem reipublicæ modus.

Then tyrants snatch the government from kings like at a game of ball; from them the nobles or people in their turn, to whom succeed factious parties or tyrants; nor does the same form of government ever remain for any length of time.

See (Gr.) Government, how each.

The British Constitution.

De Republ. i. 45.

Quod cum ita sit, tribus primis generibus longe præstat meâ sententiâ regium; regio autem ipsi præstabit id, quod erit æquatum et temperatum ex tribus optimis rerum publicarum modis. Placet enim esse quiddam in republicâ præstans et regale; esse aliud auctoritate principum partum ac tributum; esse quasdam res servatas judicio voluntatique multitudinis.

Since this is so, in my opinion monarchy is by far the best of the three forms; but the monarchical is excelled by that which is made up and formed of the three best kinds of government. In a state there ought to be something super-eminent and royal; another portion of power ought to be assigned to the nobles, and some ought to be reserved for the lower classes.

See (Gr.) Government, best form; (Fr.) Government, mixed.

Greatest Number.

De Republ. ii. 22.

Semper in republicâ tenendum est, ne plurimum valeant plurimi.

In a state this rule ought always to be observed, that the greatest number should not have the predominant power.

Justice orders to consult the Good of All.

De Republ. iii. 12.

Justitia præcipit parcere omnibus, consulere generi hominum, suum cuique reddere, sacra, publica, aliena non tangere.

Justice commands us to have mercy on all men, to consult for the interests of mankind, to give every one his due, not to commit sacrilege, and not to covet the goods of others.

A Modest Man.

Ep. ii. 6.

Grave est enim homini pudenti, petere aliquid magnum ab eo, de quo se bene meritum putet: ne id, quod petat, exigere magis, quam rogare; et in mercedis potius, quam beneficii loco numerare videatur. Est animi ingenui, cui multum debeas, eidem plurimum velle debere.

It is annoying to a modest man to ask anything of value from one on whom he thinks that he has conferred a favour, lest he should seem to demand as a right rather than ask as a favour: and should appear to account it as a remuneration rather than a kindness. It is the feeling of a noble and liberal mind to be willing to owe much to the man to whom you already owe much.

Advice Wisest from Yourself.

Ep. ii. 7.

Nemo est qui tibi sapientius suadere possit teipso: numquam labere, si te audies.

Nobody can give you wiser advice than yourself; you will never err if you listen to your own suggestions.

WHERE THERE IS A PRECEDENT, THAT IS THOUGHT RIGHT.

Ep. iv. 3.

Quod exemplo fit, id etiam jure fieri putant.

Men think that they may justly do that, for which they have a precedent.

VICTORY IN CIVIL WAR.

Ep. iv. 4.

Victoriæ, quæ civilibus bellis semper est insolens.

Spirit of insolence, which victory in all civil wars never fails to inspire.

EMPIRICS.

Ep. iv. 5.

Neque imitare malos medicos, qui in alienis morbis profitentur tenere se medicinæ scientiam, ipsi se curare non possunt.

Do not imitate those unskilful empirics, who pretend to cure other men's disorders, but are unable to find a remedy for their own.

See (Fr.) Physician, heal thyself.

GRIEF LESSENED BY TIME.

Ep. iv. 5.

Nullus dolor est, quem non longinquitas temporis minuat, ac molliat.

There is no grief which time does not lessen and soften.

Philetas of Cos (Fr. 1, 8.) says:—

Ἀλλ' ὅτ' ἐπὶ χρόνος ἔλθῃ, ὃς ἐκ Διὸς ἄλγεα πέσσειν
ἔλλαχε καὶ πενθέων φάρμακα μοῦνος ἔχει.

"But when time has come round, which has been assigned by Jupiter to assuage grief, and which alone possesses a remedy for pains."

And Simonides of Ceos (Fr. 73, 8.) says:—

Ζεὺς πάντων αὐτὸς φάρμακα μοῦνος ἔχει.

"Jupiter alone possesses a remedy for all sorrows."

CIVIL WARS.

Ep. iv. 9.

Omnia sunt misera in Bellis civilibus, sed miserius nihil, am ipsa victoria: quæ etiamsi ad meliores venit, tamen ipsos ferociores, impotentioresque reddit: ut, etiamsi tales non sint, necessitate esse cogantur; multa

enim victori eorum arbitrio, per quos vicit, etiam invito, facienda sunt.

All civil wars are full of numberless calamities, but victory itself is more to be dreaded than anything else. For though it should decide itself on the side of the more deserving, yet it will be apt to inspire even those with a spirit of insolence and cruelty, and though they be not so by inclination, they at least will be by necessity. For the conqueror must, in many instances, find himself obliged to submit to the pressure of those who have assisted him in his conquest.

See (Gr.) Civil War.

Changes Suited to Amuse.

Ep. v. 12.

Nihil est aptius ad delectationem lectoris quam temporum varietates fortunæque vicissitudines.

There is nothing more suited to amuse the reader than the changes to which we are subject and the vicissitudes of fortune.

Cowper (Book ii. "The Timepiece"):

"Variety's the very spice of life,
That gives it all its flavour."

Nothing to be more Guarded against than Crime.

Ep. vi. 1.

Simus eâ mente, quam ratio, et virtus præscribit, ut nihil in vitâ nobis præstandum, præter culpam, putemus: eâque cum careamus, omnia humana placate et moderate feramus.

Let us be of that opinion, which reason and virtue dictate, that we have nothing to guard against in life except crime; and when we are free from that, we may endure everything else with patience and moderation.

Consolation under Adversity.

Ep. vi. 4.

Conscientiam rectæ voluntatis, maximam consolationem esse rerum incommodarum: nec esse ullum magnum malum, præter culpam.

It is, indeed, the greatest consolation under adversity, to be conscious of having always meant well, and to be persuaded that nothing but guilt deserves to be considered as a severe evil.

Alleviation of Misfortune.

Ep. vi. 6.

Levat enim dolorem communis quasi legis, et humanæ conditionis recordatio.

For to reflect on the misfortunes to which mankind in general are exposed, greatly contributes to alleviate the weight of those which we ourselves endure.

Love sometimes Counterfeit.

Ep. ix. 16.

Non facile dijudicatur amor verus, et fictus, nisi aliquod incidat ejusmodi tempus, ut, quasi aurum igni, sic benevolentia fidelis periculo aliquo perspici possit: cætera sunt signa communia.

A pretended affection is not easily distinguished from a real one, unless in seasons of distress. For adversity is to friendship what fire is to gold—the only infallible test to discover the genuine from the counterfeit. In all other cases they both have the same common marks.

See (Gr.) Friendship.

Virtue and Fortune.

Ep. x. 3.

Omnia summa consecutus es, virtute duce, comite fortunâ.

Thou hast attained the highest rank, with virtue leading the way and fortune attending thee.

Blunders.

Ep. x. 20.

Culpa enim illa, *bis ad eundem*, vulgari reprehensa proverbio est.

For to stumble twice against the same stone is a disgrace, you know, even to a proverb.

The Menaces of any one are Impotent to the Free.

Ep. xi. 3.

Nulla enim minantis auctoritas apud liberos est.

To the free and independent, the menaces of any man are perfectly impotent.

The Misery of the Vanquished in Civil Wars.

Ep. xii. 18.

Bellorum civilium hi semper exitus sunt, ut non ea solum fiant, quæ velit victor, sed etiam, ut iis mos gerendus sit, quibus adjutoribus sit parta victoria.

In civil wars these are always the results, that the conquered must not only submit to the will of the victor, but must obey those who have aided in obtaining the victory.

The First Approaches of Friendship are Important.

Ep. xiii. 10.

In omnibus novis conjunctionibus interest, qualis primus aditus sit, et quâ commendatione quasi amicitiæ fores aperiantur.

In the formation of new friendships it is of importance to attend to the manner in which the approaches are made, and by whose means the avenues of friendship (if I may so express myself) are laid open.

To be Praised by One Praised by all the World.

Ep. xv. 6.

Laetus sum laudari me, inquit Hector, opinor apud Nævium, *abs te, pater, laudato viro.*

I am delighted to be praised by one who is praised by all the world.

A Man Without Guile.

Ep. ad Att. i. 1.

Homo sine fuco et fallaciis.

A man without guile and deceit.

The Populace.

Ep. ad Att. i. 16.

Illa concionalis hirudo ærarii, misera ac jejuna plebecula.

The hungry and wretched proletarians, those city leeches that suck dry the public treasury.

Saddling the Wrong Horse.

Ep. ad Att. v. 15.

Clitellæ bovi sunt impositæ.

The pack-saddle has been put on the ox.

There is Hope while there is Life.

Ep. ad Att. ix. 10.

Ægroto, dum anima est, spes est.

While there is life, there is hope.

The Command of the Sea gives Supreme Power.

Ep. ad Att. x.

Omne consilium Themistocleum est: existimat enim, qui mare teneat, eum necesse rerum potiri.

His plan is evidently that of Themistocles, for he thinks that he, who gains the command of the sea, must obtain supreme power.

See (Fr.) Neptune.

THE CHANGE OF OPINION.

Ep. ad Att. xvi. 7.

Nemo doctus unquam mutationem consilii inconstantiam dixit esse.

No one, who is wise, has ever called a change of opinion inconstancy.

THE VIRTUOUS ARE NOT SUSPICIOUS.

Ep. ad Fratr. i. 1.

Nam ut quisque est vir optimus, ita difficillime esse alios improbos suspicatur.

For the more virtuous any man is, the less easily does he suspect others to be vicious.

HYPOCRISY IN MOST MEN.

Ep. ad Fratr. i. 1.

Multisenim simulationum involucris tegitur, et quasi velis quibusdam obtenditur uniuscujusque natura: frons, oculi, vultus persæpe mentiuntur; oratio vero sæpissime.

For every man's nature is concealed with many folds of disguise, and covered as it were with various veils. His brows, his eyes, and very often his countenance are deceitful, and his speech is most commonly a lie.

SELF-LOVE.

Ep. ad Fratr. iii. 8.

Quam se ipse amans sine rivali.

How much in love with himself, and that without a rival.

CLAUDIANUS

FLOURISHED ABOUT A.D. 400.

CLAUDIUS CLAUDIANUS, a Latin poet, flourished during the reigns of Theodosius and his sons Honorius and Arcadius, A.D. 395–408. He was certainly a native of Alexandria in Egypt, as he himself alludes to the fact, though some assert that he was born in Gaul or Spain. We have no information respecting his education, and little regarding the circumstances of his life. We know that he spent much time at Rome, and that he accompanied Stilicho, the

general of Arcadius, to the north of Italy. Many of his poems are in praise of Stilicho, whose favour and protection he enjoyed. At Rome he acquired such reputation that the senate ordered a statue to be erected to his honour, and in the inscription, which was found in the twelfth century, compared him to Virgil and Homer. Though in some of his writings he speaks favourably of the Christian religion, there seems every reason to believe that he was a pagan. He left a number of poems, partly epic, partly panegyric, partly lyric. His largest work is entitled "De Raptu Proserpinae," in three books, but it is unfinished.

Reverses of High Fortune.

In Rufin. i. 23.

Tolluntur in altum
Ut lapsu graviore ruant.

Men are raised to the highest pinnacle of fortune that they may fall with a heavier crash.

See (Gr.) Fortune high.

Great Affairs.

In Rufin. i. 49.

Eheu! quam brevibus pereunt ingentia causis.

Alas! by what trivial means are great affairs brought to nought.

So Pope ("Rape of the Lock," cant. i. l. 2):

"What mighty contests rise from trivial things."

Unlawful to Resist the Gods.

In Rufin. i. 86.

Signa quidem, o sociæ, divos attollere contra
Nec fas est, nec posse reor.

Friends, it is unlawful to raise our standard against the gods, nor do I think that success can attend us.

See (Gr.) Gods, contend not with.

The Covetous.

In Rufin. i. 200.

Semper inops, quicunque cupit.

He is always poor, who is ever wishing for more.

All Men May be Happy.

In Rufin. i. 215.

Vivitur exiguo melius: natura beatis
Omnibus esse dedit, si quis cognoverit uti.

Men live best on a little; nature has allowed all to be happy, f they only know how to use her gifts.

NO PEACE TO THE WICKED.

In Rufin. ii. 7.

Neque enim patiuntur sæva quietem crimina.

Monstrous crimes allow not a moment of peace.

MURDER WILL OUT.

In Rufin. ii. 507.

Nec sese commissa tegunt.

Crimes that have been committed do not hide themselves.

TREACHERY.

De Bello Gild. 264.

Damnamus luce repertâ perfidiam.

We condemn treachery when it is discovered.

BETTER TO DIE AT TIMES.

De Bello Gild. 451.

Mori satius vitæ quam ferre pudorem.

It is better to die than to bear shame.

A BEGGAR ON HORSEBACK.

In Eutrop. i. 181.

Asperius nihil est humili, cum surgit in altum.

Nothing is more unendurable than a low-born man raised to igh estate.

WE PITY THOSE WHO SUFFER LIKE OURSELVES.

In Eutrop. i. 188.

Clementia cunctis in similes.

All feel pity for those like themselves.

GREAT POWER REQUIRES TO BE ADMINISTERED WITH A FIRM HAND.

In Eutrop. i. 423.

Tenero tractari pectore nescit
Publica majestas.

The administration of public affairs requires a stern heart.

The Cautious Sailor.

In Eutrop. ii. 5.

Cautior ante violentum navita Corum prospicit.

The cautious sailor sees long before the approach of the violent south-west wind.

How Blind Men are to the Results of Vicious Conduct.

In Eutrop. ii. 50.

Sed quam cæcus inest vitiis amor! omne futurum
Despicitur, suadentque brevem præsentia fructum,
Et ruit in vetitum damni secura libido.

How blind to consequences is the love of vicious indulgence! The future is disregarded; the present allures us to a short-lived enjoyment, and lust, forgetful of future suffering, hurries us along the forbidden path.

Men Easily Return to their Original Habits.

In Eutrop. ii. 155.

Ad mores facilis natura reverti.

Nature easily reverts to her original habits.

What will not Time Change?

In Eutrop. ii. 244.

Quid non longa valebit permutare dies?

What will not length of time be able to change?

The Righteous and the Wicked.

Cons. Hon. iv. 99.

Hinc secula discant
Indomitum nihil esse pio, tutumve nocenti.

Hence let ages learn that there is nothing insuperable to the good or safe to the bad.

Virtue Concealed.

Cons. Hon. iv. 221.

Vile latens virtus.

Virtue when it is concealed is worthless.

Honourable Conduct.

Cons. Hon. iv. 266.

Sed comprime motus,
Nec tibi quid liceat, sed quid fecisse decebit,
Occurrat, mentemque domet respectus honesti.

Restrain your feelings, and consider not what you may do, but what it will become you to have done, and let the sense of honour restrain your conduct.

Antiphanes (Fr. Com. Gr., p. 566, M.) says :—

Τρόπος δίκαιος κτῆμα τιμιώτατον.

"Honourable habits are a most valuable possession."

The Light of Fate.

Cons. Hon. iv. 273.

Lux altissima fati occultum nil esse sinit.

The bright light of fate leaves nothing concealed.

Clemency.

Cons. Hon. iv. 277.

Sola deos æquat clementia nobis.

Clemency alone makes us equal with the gods.

How the People may be made Observant of Justice.

Cons. Hon. iv. 296.

Observantior æqui
Fit populus, nec ferre negat, cum viderit ipsum
Auctorem parere sibi.

The people become more observant of justice, and do not refuse to submit to the laws, when they see the enactor of them obeying his own enactments.

The Example of the Reigning Prince.

Cons. Hon. iv. 299.

Componitur orbis
Regis ad exemplum ; Nec sic inflectere sensus
Humanos edicta valent, quam vita regentis.

The people follow the example of their prince, and laws have less influence in moulding their lives than the model which his life exhibits.

The Fickle People.

Cons. Hon. iv. 302.

Mobile mutatur semper cum principe vulgus.

The fickle populace always change with the opinions of the prince.

Pride.

Cons. Hon. iv. 305.

Inquinat egregios adjuncta superbia mores.

The noblest conduct is stained by the addition of pride.

Virtue is its own Reward.

In Consulatum Mall. Theod. i.

Ipsa quidem virtus pretium sibi.

Virtue indeed is its own reward.

Virtue.

In Consulatum Mall. Theod. 4.

Nil opis externa cupiens, nil indiga laudis,
Divitiis animosa suis; immotaque cunctis
Casibus: ex altâ mortalia despicit arce.

Virtue desires no foreign aid, cares not for praise, is full of life by her own resources, nor to be moved by any of the chances of life, looks down on the affairs of mortals from her seat aloft.

Reason, not Passion, ought to Guide Man.

In Consulatum Mall. Theod. 227.

Diis proximus ille est,
Quem ratio, non ira movet, qui facta rependens
Consilio punire potest.

That man approaches the gods, who is guided by reason and not by passion, and who, weighing the facts, can proportion the punishment with discretion.

How a Kingdom ought to be Governed.

In Consulatum Mall. Theod. 239.

Peraget tranquilla potestas
Quod violenta nequit; mandataque fortius urget
Imperii quies.

Power will accomplish more by gentle than by violent means, and calmness will best enforce the imperial mandates.

No Man Perfect.

Panegyr. in Laudes Stilich. i. 25.

Quam vultus honestat,
Dedecorant mores: animus quem pulchrior ornat,
Corpus destituit: bellis insignior ille,
Sed pacem fœdat vitiis.

The man who is fair in face, is often of a dark dye in morals;

he who is fair in mind, is deformed in body; this man is distinguished in war, but in private life is disgraced by his vices.

Man of Honour.

Panegyr. in Laudes Stilich. i. 39.

Mens ardua semper
A puero, tenerisque etiam fulgebat in annis
Fortunæ majoris honos. Erectus et acer
Nil breve moliri, nullis hærere potentum
Liminibus.

He cherished lofty thoughts from his boyhood, and his high fortune threw its shadow before from his earliest years. Of an erect and bold spirit, he aimed at mighty objects, and was no flatterer of the great.

The Effect of a Ruler's Example.

Panegyr. in Laudes Stilich. i. 168.

Scilicet in vulgus manant exempla regentûm.

Doubtless the example set by rulers insinuates itself into the common herd.

Luxury.

Panegyr. in Laudes Stilich. ii. 131.

Nec te jucundâ fronte fefellit
Luxuries prædulce malum, quæ dedita semper
Corporis arbitriis hebetat caligine sensus,
Membraque Circæis effœminat acrius herbis.

Nor have you been led astray by luxury, that alluring pest with fair forehead, which, yielding always to the will of the body, throws a deadening influence over the senses, and weakens the limbs more than the drugs of Circe's cup.

A Pious King.

Panegyr. in Laudes Stilich. iii. 113.

Fallitur egregio quisquis sub principe credit
Servitium. Nunquam libertas gratior extat
Quam sub rege pio.

That man is deceived who thinks it slavery to live under a noble prince. Liberty never appears in a more gracious form than under a pious prince.

Heaven not always at Peace.

Contra Alaricum, 62.

Nec sidera pacem
Semper habent.

Nor is heaven always at peace.

Excessive Fury Fails in its Object.

Contra Alaricum, 72.

Sed caret eventu nimius furor: improba nunquam
Spes lætata diu.

But excessive fury fails in its object; the joy of the wicked never lasts long.

Death Levels All Things.

De Raptu Proserp. ii. 302.

Omnia mors æquat.

Death levels all things.

Common Things Affect us Less.

De Raptu Proserp. iii. 197.

Levius communia tangunt.

Common calamities affect us more slightly.

The Slippery Nature of Youth.

De Raptu Proserp. iii. 227.

Teneris, heu, lubrica moribus ætas!

Alas, the slippery nature of tender youth!

Envy.

De Raptu Proserp. iii. 290.

Rabiem livoris acerbi
Nulla potest placare quies.

Nothing can allay the rage of biting envy.

The Sexual System of Linnæus.

In Nuptias Hon. et Mar. 65.

Vivunt in Venerem frondes, omnisque vicissim
Felix arbor amat: nutant ad mutua palmæ
Fœdera: populeo suspirat populus ictu:
Et platani platanis, alnoque adsibilat alnus.

Leaves live only to enjoy love, and throughout the forest every tree is luxuriating in affectionate embrace; palm, as it nods to palm, joins in mutual love; the poplar sighs for the poplar; plane whispers to plane, and alder to alder.

COLUMELLA

FLOURISHED A.D. 70.

L. JUNIUS MODERATUS COLUMELLA, a celebrated writer on agriculture, was a native of Gades in Spain, and was the contemporary of Seneca, the philosopher, who died A.D. 62 in the reign of Nero. He was the friend of Cornelius Celsus, the author of a book on medicine, and who also wrote on agriculture. The work of Columella is entitled *De Re Rusticâ*, and is contained in twelve books. He begins by supposing that a person is inclined to invest his money in land, and points out the various circumstances that ought to be considered in making a selection. The healthiness of the surrounding country and the sufficiency of water, are two main points to be regarded. He next thinks it necessary to give some advice respecting the qualities of the servants and slaves, who ought to be employed in its cultivation. He then enumerates the various kinds of soil, seeds, manure, the proper mode of reaping and threshing the grain. He gives a detailed account of everything connected with the vine and various kinds of fruit-trees. All the different varieties of domestic animals are carefully enumerated, with their diseases and remedies. The tenth book, on the cultivation of gardens, is in hexameter verse. We possess also a work on trees, *De Arboribus*, which seems to have been a part of a larger work.

WHAT IS MOST IMPORTANT IN ANY BUSINESS.

De R. R. i. 1.

Caput est in omni negotio, nôsse quid agendum sit.

The most important point in every affair is to know what is to be done.

PRACTICE AND EXPERIENCE.

De R. R. i. 1.

Usus et experientia dominantur in artibus: neque est ulla disciplina, in quâ non peccando discatur.

Practice and experience are of the greatest moment in arts, and there is no kind of occupation in which men may not learn by their abortive attempts.

MASTER'S EYE.

De R. R. iv. 18.

Oculos et vestigia domini, res agro saluberrimas, facilius admittit.

He allows very readily that the eyes and footsteps of the master are things most salutary to the land.

His own to Each.

De R. R. xii. 3.

Cuique sua annumeravimus.

We have assigned his own to each.

ENNIUS

BORN B.C. 239—DIED B.C. 169.

Q. Ennius, a poet of Rhudiæ in Calabria, was born B.C. 239, two years after the conclusion of the first Punic war, (Str. vi. 281. Gell. xvii. 21.) He is said to have been descended from one of those petty princes which once ruled over this portion of Italy, but we hear of him first B.C. 204, when he was thirty-five years of age, serving as a soldier in Sardinia, where he attracted the notice of Cato the censor, at that time commander of the island. By him he was brought to Rome, (Nep. Cat. i. Euseb.,) where his high character and literary attainments introduced him to the notice of the distinguished characters of that age. Scipio the Elder was his intimate friend, (Cic. Arch. 9.) He passed into Ætolia, B.C. 189, with the consul Fulvius Flaccus, to whose care the war in that country was entrusted, (Arch. 11.) He seems, however, to have returned to Rome, where he died of gout B.C. 169, in the seventieth year of his age, (Sen. 5, Br. 20.) Scipio, before he died, had expressed a wish that their bodies should rest in the same grave, and we know that a statue was erected to his honour on the tomb of the Scipios. Ennius must be considered as the father of Roman epic poetry, and the eminent services he performed for the literature of Rome, were fully appreciated by ancient writers. Throughout his works there ran a strain of noble and passionate feeling; the language, though sometimes rough and unpolished, was full of power and even of sublimity: the structure of the verse was more regular than that in which his predecessors had sung. The principal work, from which we have numerous fragments, was the *Annales*, an epic poem in eighteen books, in which Ennius sang the history of Rome from its foundation till his own times. In another work, written in catalectic tetrameter, he had celebrated the deeds of the Elder

Scipio. Besides, he had composed satires and other minor poems, which seem, however, to have been rather translations from Greek writers. *Edesphagetica*, or *Phagetica*, in hexameter verse, a gastronomic poem in imitation of Archestratus; *Epicharmus*, a didactic poem on the nature of things, from the Greek of Epicharmus; a Latin prose translation of the Greek work of Euhemerus on the gods, and several other smaller works. The fragments of Ennius were published by Columna, Napl. 1590, and those of *Annales* by Spangenberg, Leips. 1825.

The Answer of Pyrrhus.

Cic. Offic. i. 13.

Nec mi aurum posco, nec mi pretium dederitis;
Nec cauponantes bellum, sed belligerantes,
Ferro, non auro vitam cernamus utrique.
Vosne velit, an me regnare, hera quidve ferat fors
Virtute experiamur, et hoc simul accipe dictum:
Quorum virtuti belli fortuna pepercit,
Eorumdem me libertati parcere certum est:
Dono, ducite, doque, volentibu' cum magnis diis.
Regalis sane, et digna Æacidarum gente sententia.

"I ask no gold for the captives, nor shall you give me a ransom; we are not making a gainful trade of war; but, quitting ourselves like men, let us determine which of us shall live with the sword and not with gold. Let us try by valour whether dame Fortune wishes you or me to live and what fate she brings: and hear this, too, I am resolved to give liberty to those whom the fortune of war has spared; I present them, take them away, I give them with the will of the great gods." Sentiments truly royal, and worthy of the race of the Æacidæ.

We find in Judges (v. 19) a similar expression:—

"The kings came and fought . . . they took no gain of money."

The Roman Commonwealth.

Cic. De Rep. v. i.

Moribus antiquis stat Res Romana virisque.

The Roman commonwealth is firmly established on ancient customs and heroes.

Of this verse Cicero (De Rep., v. 1) says:—

"Vel brevitate, vel veritate, tamquam ex oraculo mihi quodam esse effatus videtur."

HORATIUS

BORN B.C. 65—DIED B.C. 8.

Q. HORATIUS FLACCUS, son of a freedman, was born at Venusia, on the confines of Apulia and Lucania, on the 8th December B.C. 65. His father was a collector of indirect taxes at sales by auction, and with the profits of this office he had purchased a small farm in the neighbourhood of Venusia, where the poet was born. Dissatisfied with the education to be procured at this village, he carried his son, probably about his twelfth year, to Rome to receive the usual education of a knight's or senator's son. Horace speaks always in the highest terms of his father's care in saving him from the dangers and temptations of a dissolute capital, keeping him not only free from vice, but from the suspicion of it. Horace proceeded in his eighteenth year on a visit to Athens, where he was found by Brutus and induced to join the Republican party. The battle of Philippi, B.C. 42, put an end to his military career, and he withdrew at once from what his sagacity felt to be a desperate cause. Having obtained his pardon, he returned to Rome with the loss of his paternal estate, but he seems to have saved enough to buy a clerkship in the quæstor's office, with the profits of which he managed to live with the utmost frugality. He was introduced by the poets Varius and Virgil to Mæcenas, and was admitted after a short interval to his intimate friendship. Mæcenas bestowed upon the poet a Sabine farm, sufficient to maintain him in comfort and ease. This estate, indeed, was not extensive, but it produced corn, olives, and vines, being surrounded by pleasant and shady woods. From this time his life glided away in enjoyable repose, mingling with the intellectual society of a luxurious capital. He died on the 17th November B.C. 8, aged nearly fifty-seven years, being buried on the slope of the Esquiline hill, close to his friend and patron Mæcenas, who had died before him in the same year.

A POET'S VANITY.

Od. i. 1. 36.

Sublimi feriam sidera vertice.

So proud am I of thy approbation, that I shall strike my head against the starred clusters of heaven.

This idea is constantly recurring both in Greek and Roman writers. Thus Euripides (Bacch. 972):—

ὥστ' οὐρανῷ στηρίζον εὑρήσεις κλέος·

"So that thou shalt find fame that reaches heaven."

Aristophanes (Nub. 460):

κλέος οὐρανόμηκες ἕξεις

"Thou shalt have fame high as heaven itself."

Propertius (i. 8, 43):

"Nunc mihi summa licet contingere sidera plantis:"

"Now I may enjoy the highest fortune."

And even Cicero introduces the idea, sneering at the chiefs of the state (Ad. Att. 2. 1):

"Digito cœlum putant attingere (principes civitatis)."

"The chiefs of the state think that they can touch heaven with their finger."

We may add the following passage from Wordsworth's Sonnet on "Personal Talk":—

"Blessings be with them and eternal praise,
Who give us nobler loves and nobler cares:
The poets who on earth have made us heirs
Of truth and pure delight by heavenly lays!
Oh might my name be numbered among theirs,
Then gladly would I end my mortal days.

"God Save the Queen."

Od. i. 2. 45.

Serus in cœlum redeas, diuque
Lætus intersis populo Quirini.

May thy return to heaven be far distant, and long may thy reign fill this mighty empire with blessings.

Ovid (Trist. v. 2. 51) expresses the same idea very beautifully:—

"Sic habites terras, sic te desideret æther,
Sic ad pacta tibi sidera tardus eas."

"So mayest thou dwell on earth, so may heaven long have cause to be longing for thy presence; so mayest thou go at some far distant day to the sky, thy predestined place."

Presumption of Mankind.

Od. i. 3. 25.

Audax omnia perpeti
Gens humana ruit per vetitum nefas.

Presumptuous man, ready to face every danger, rushes on to crimes of deepest dye forbidden by the laws of nature.

Seneca (Q. N. iv. Præf. ad finem) speaks to the same effect, quoting from the poet Menander:

"Quis enim non in hoc magnitudinem ingenii sui concitavit, detestatus consensum humani generis, tendentis ad vitia? Omnes, Menander ait, malos vivere. Non senem excipit, non puerum, non feminam, non virum; et adjicit, non singulos peccare, nec paucos, sed jam scelus esse contextum."

"Who is there that has not risen up with all his powers of mind to withstand such conduct, hating with a perfect hatred this unanimity of mankind

to do all wickedness greedily? Menander says: None are righteous, no, not one, excepting neither young nor old, woman nor man, and adding that not merely individuals or a few have gone astray, but wickedness has covered all, as doth a garment."

See Romans iii. 10; Psalms lxxii. 6.

Boldness of Man.

Od. i. 3. 37.

Nil mortalibus arduum est;
Cœlum ipsum petimus stultitiâ.

Nothing is too high for the daring of mortals: we storm heaven itself in our folly.

This character of man is beautifully bodied forth in a fragment of the poet Rhianus, who flourished about B.C. 222 (Anal. Br. i. p. 479):

'Επιλήθεται οὕνεκα γαῖαν ποσσὶν ἐπιστείβει
'Αλλ' ὑπεροπλίῃ καὶ ἀμαρτωλῇσι νόοιο ἶσα Διὶ βρομέει,
'Ηέ τιν' ἀτραπιτὸν τεκμαίρεται Οὔλυμπόνδε,
῞Ως κε μετ' ἀθανάτοις ἐναρίθμιος εἰλαπινάζῃ.

"Man forgets why he treads the ground with his feet, and with arrogancy of spirit and wicked thoughts speaks authoritatively like Jupiter, or is devising some path to heaven, that he may revel as one of the immortals."

And Pindar (Isthm. vii. 61) says:—

Τὰ *μακρὰ δ' εἴ τις*
Παπταίνει, βραχὺς ἐξικέ—
σθαι χαλκόπεδον θεῶν
῞Εδραν.

"If a man looks steadily into the future, he will feel that he is too weak in himself to reach the brazen seats of the gods."

Shakespeare ("Measure for Measure," act ii. sc. 2) says:—

"But man, proud man!
Dress'd in a little brief authority;
Most ignorant of what he's most assured,
His glassy essence—like an angry ape,
Plays such fantastic tricks before high heaven,
As make the angels weep."

Death.

Od. i. 4. 12.

Pallida Mors æquo pulsat pede pauperum tabernas,
Regumque turres.

Pale death enters with impartial step the cottages of the poor and the palaces of the rich.

Donne speaks of this equality in death: "Death comes equally to us all, and makes us all equal, when it comes. The ashes of an oak in a chimney are no epitaph of that, to tell me how high or how large that was; it tells me not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of great persons' graves is speechless too; it says nothing, it distinguishes nothing. As soon the dust of a wretch whom thou wouldst

not, as of a prince whom thou couldst not look upon, will trouble thine eyes, if the wind blow it thither; and when the whirlwind hath blown the dust of the churchyard into the church, and the man sweeps out the dust of the church into the churchyard, who will undertake to sift those dusts again, and to pronounce, 'This is the patrician, this is the noble flower; and this the yeoman, this the plebeian bran.'"

See (Gr.) Death.

Shortness of Life.

Od. i. 4. 15.

Vitæ summa brevis spem nos vetat inchoare longam.

The short span of life forbids us to begin schemes which require a distant future for their accomplishment.

So Shakespeare ("Macbeth," act v. sc. 5) says:—

"Out, out brief candle!
Life's but a walking shadow."

Simonides, who flourished B.C. 430, speaks thus of the weakness of man (Fragm. 34, S.):—

'Ανθρώπων ὀλίγον μὲν κάρτος, ἄπρηκτοι δὲ μεληδόνες,
'Αιῶνι δ'εν παύρῳ πόνος ἀμφὶ πόνῳ,
'Οδ' ἄφυκτος ἐπικρέμαται θάνατος·
Κείνου γὰρ ἴσον λάχον οἵ τ'ἀγαθοὶ ὅστις τε κακός.

"Fleeting is the strength of man, and vain are all his cares, for a brief space labour succeeds labour, but inexorable death impends: for the righteous and the wicked have one fate."

See Job xiv. 1; (Gr.) Life passes swiftly.

Simplicity in Dress.

Od. i. 5. 5.

Simplex munditiis.

Plain in thy neatness.

This idea is expressed by Ovid (Fast. 11, 764) in these words:—

"Forma placet, niveusque color, flavique capilli,
Quique aderat, nullâ factus ab arte decor."

"I am delighted with her beauty, her fair complexion, and auburn hair, and the gracefulness of her person, which is increased by no artifice."

Ben Jonson ("The Silent Woman," act i. sc. 5) has the same idea:—

"Give me a look, give me a face,
That makes simplicity a grace,
Robes loosely flowing, hair as free;
Such sweet neglect more taketh me,
Than all the adulteries of art;
They strike mine eyes but not my heart."

We may refer to Milton's description of Eve ("Paradise Lost," v. 379):—

"But Eve
Undeck'd, save with herself, more lovely fair
Than wood-nymph, or the fairest goddess feign'd
Of three that in Mount Ida naked strove,
Stood to entertain her guest from heaven."

Never Despair.

Od. i. 7. 27.

Nil desperandum Teucro duce, et auspice Teucro.

You must never despair under the guidance and auspices of Teucer.

The following fragment (Hyps. 9) from Euripides has the same idea :—

ἄελπτον οὐδὲν, πάντα δ' ἐλπίζειν χρεών.

"Nothing is to be despaired of, we must hope all things."

Enjoy the Present.

Od. i. 9. 13.

Quid sit futurum cras, fuge quærere ; et
Quem sors dierum cunque dabit, lucro
Appone.

Shun to seek what is hid in the womb of the morrow, and set down as gain in life's ledger whatever time fate shall have granted thee.

Philetærus, who flourished probably about B.C. 330, speaks thus in one of his fragments (Fr. Com. Gr. Ed., p. 642, M.) :—

Τί δεῖ γὰρ ὄντα θνητόν, ἱκετεύω, ποιεῖν,
Πλὴν ἡδέως ζῆν τὸν βίον καθ' ἡμέραν,
Εἰς αὔριον δὲ μηδὲ φροντίζειν ὅ, τι ἔσται.

"For what, pray, ought you, short-lived being as you are, to do but to pass your time day by day in pleasure, and not to fret yourself as to what will be to-morrow."

And Theocritus (Id. 13. 4) says :—

οἱ θνητοὶ πελόμεσθα, τὸ δ' αὔριον οὐκ ἐσορῶμες.

"We are mortals, we may not behold to-morrow."

P. Doddridge ("Epigram on his Family Motto") says :—

"Live while you live, the epicure would say,
And seize the pleasures of the present day ;
Live while you live, the sacred preacher cries,
And give to God each moment as it flies."

Milton ("Comus," 362) says :—

"What need a man forestal his date of grief,
And run to meet what he would most avoid?"

And Isaac Watts says :—

"I am not concerned to know
What to-morrow fate will do ;
'Tis enough that I can say
I've possessed myself to-day."

See (Gr. Fr.) Enjoy the present.

Fleetness of Time.

Od. i. 11. 3.

Ut melius, quicquid erit, pati!
Seu plures hiemes, seu tribuit Jupiter ultimam,
Quæ nunc oppositis debilitat pumicibus mare
Tyrrhenum. Sapias, vina liques, et spatio brevi
Spem longam reseces. Dum loquimur, fugerit invida
Ætas; carpe diem, quam minimum credula postero.

How much better is it to submit with patience to whatever may happen! Whether thou art to enjoy many winters, or this be the last, which is now weakening the fury of the Tuscan waves by being dashed on the resisting rocks. Be wise, filtrate thy wines, and curtail distant schemes which the brief span of life may never enable thee to realise. While we are talking, envious time will be gone. Seize the present moment, trusting as little as possible to the morrow.

This idea of the fleetness of time is a favourite with poets of all nations. Thus Herrick, "To the Virgins to make much of Time" (No. 33):

"Gather ye rosebuds while ye may,
Old Time is still a-flying;
And this same flower, that smiles to-day,
To-morrow will be dying."

Chalmers the preacher says:—"Time, with its mighty strides, will soon reach a future generation, and leave the present in death and in forgetfulness behind it."

Moore (Irish Melodies) says:—

"This moment's a flower too fair and brief"

See (Gr.) Life passes and to-morrow uncertain; (Fr.) Time flies.

Growth of Reputation.

Od. i. 12. 45.

Crescit, occulto velut arbor ævo,
Fama Marcelli.

The fame of Marcellus grows imperceptibly as a tree in the unmarked lapse of time.

The gradual and imperceptible growth of the reputation of a virtuous man is remarked by other poets. Thus Pindar (Nem. viii. 68):

Αὔξεται δ' ἀρετὰ, χλω—
ραῖς ἐέρσαις ὡς ὅτε δένδρον ἀΐσσει.

"Virtuous deeds expand gradually before the world, as a tree shoots up under the influence of the freshening dew."

Homer introduces (Il. xviii. 56) Thetis thus speaking of Achilles:-

Ὁ δ' ἀνέδραμεν ἔρνεϊ ἶσος,
Τὸν μεν ἐγὼ θρέψασα, φυτὸν ὣς γουνῷ ἀλωῆς.

"He sprung up rapidly, like a plant: I having brought him up, like a tree in a fertile field."

And Shakespeare ("Henry V.," act i. sc. 1) says:—

"Which no doubt
Grew like summer grass, fastest by night,
Unseen, yet crescive in its faculty."

See Isaiah liii. 2.

Wedded Love.

Od. i. 13. 17.

Felices ter et amplius,
Quos irrupta tenet copula, nec, malis
Divulsus querimoniis,
Supremâ citius solvet amor die.

Thrice happy and more are those who are bound by an unbroken chain of love, and unruffled by a querulous temper, live affectionately till their latest hour.

J. Middleton thus speaks of the delights of a married life:—

"What a delicious breath marriage sends forth—
The violets' bed not sweeter! Honest wedlock
Is like a banqueting-house, built in a garden,
On which the spring flowers take delight
To cast their modest odours."

Spenser ("Faery Queen," i. 12. 37) says:—

"His owne two hands the holy knotts did knitt,
That none but death for ever can divide."

And Thomson:—

"Oh happy they! the happiest of their kind!
Whom gentler stars unite, and in one fate
Their hearts, their fortune, and their beings blend."

See (Gr.) Marriage happy; Women, happy life of; (Fr.) Married life.

Resolute in Conduct.

Od. i. 14. 2.

Fortiter occupa
Portum.

Make every effort to get into port while you may.

Anger.

Od. i. 16. 22.

Compesce mentem.

Thy wrath control.

Theognis, (365,) who flourished B.C. 544, used the expression, *ἴσχε νόον*, "curb thy temper."

Wine and its Advantages.

Od. i. 18. 5.

Quis, post vina, gravem militiam aut pauperiem crepat?

Who ever prates of war or want after his wine?

This idea is found in Theognis (1129):

Εἰ πίομαι, πενίης θυμοφθόρου οὐ μελεδαίνω.

"When I have enjoyed my wine, I care not for the anxieties of mind-racking poverty."

Burns says:—

"John Barleycorn was a hero bold,
Of noble enterprise,
For if you do but taste his blood,
'Twill make your courage rise;
'Twill make a man forget his woe,
'Twill heighten all his joy."

See (Gr.) Wine; Proverbs xxxi. 6.

SELF-LOVE AND INDISCRETION.

Od. i. 18. 14.

Subsequitur cæcus Amor sui,
Et tollens vacuum plus nimio Gloria verticem,
Arcanique Fides prodiga, perlucidior vitro.

Blind self-love, vanity lifting aloft her empty head, and indiscretion, prodigal of secrets more transparent than glass, follow close behind.

See (Gr.) Self-love; (Fr.) Self-love.

INNOCENCE OF LIFE.

Od. i. 22. 1.

Integer vitæ scelerisque purus
Non eget Mauri jaculis neque arcu,
Nec venenatis gravidâ sagittis,
Fusce, pharetrâ;
Sive per Syrtes iter æstuosas,
Sive facturus per inhospitalem
Caucasum, vel quæ loca fabulosus
Lambit Hydaspes.

The man whose life has no flaw, pure from guile, needs not for defence either Moorish javelins, or bow, or quiver full of poisoned arrows; though his path be along the burning sands of Africa, or over the inhospitable Caucasus, or those regions which Hydaspes, (the Jhylum,) famed in story, licks languid-flowing.

Milton ("Comus," 421) says:—

"She that has that, is clad in complete steel,
And like a quiver'd Nymph, with arrows keen,
May trace huge forests and unharbour'd heaths,
Infamous hills, and sandy perilous wilds."

DESCRIPTION OF FRIGID AND TORRID ZONES.

Od. i. 22. 17.

Pone me, pigris ubi nulla campis
Arbor æstivâ recreatur aurâ,

Quod latus mundi nebulæ malusque
    Jupiter urget;
Pone sub curru nimium propinqui
Solis, in terrâ domibus negatâ;
Dulce ridentem Lalagen amabo,
    Dulce loquentem.

Place me lone in the barren wastes, where no tree bursts into bloom in the breezes of summer; mist-clad, and with an inclement sky: place me lone where the earth is denied to man's dwelling, in lands too near the cars of the day-god, I still should love my Lalage—behold her sweetly smiling, hear her sweetly talking.

Sappho (Fr. 2, 8.) expresses herself much to the same effect:—

Φαίνεταί μοι κῆνος ἴσος θεοῖσιν
ἔμμεν ὤνηρ, ὅστις ἐναντίος τοι
ἰζάνει καὶ πλησίον ἀδὺ φωνεύ—
    σας ὑπακούει
καὶ γελαίσας ἱμερόεν, τό μοι μὰν
καρδίαν ἐν στήθεσιν ἐπτόασεν·
ὡς ἴδω γάρ σε βροχέ', ὥς με φωνᾶς
    οὐδὲν ἔτ' ἵκει.

"That man seems to me to be like the gods, who sits beside thee and hears thee sweetly speaking and thy winning laugh: however short a time I see thee, how does my voice fail me!"

This idea is found in Cowper's "Table Talk" (l. 294):

"Place me where winter breathes his keenest air,
And I will sing, if Liberty be there;
And I will sing at Liberty's dear feet
In Afric's torrid clime, or India's fiercest heat."

See Xenophon (Anab. i. 7. 6) for a description of the torrid and frigid zones, and Virgil (Georg. i. 233), and Ovid (Met. i. 45.)

Grief for a Friend's Death.

Od. i. 24. 1.

Quis desiderio sit pudor aut modus
Tam cari capitis? Præcipe lugubres
Cantûs, Melpomene, cui liquidam pater
    Vocem cum citharâ dedit.
Ergo Quintilium perpetuus sopor
Urget! cui Pudor, et Justitiæ soror
Incorrupta Fides, nudaque Veritas
    Quando ullum inveniet parem?
Multis ille bonis flebilis occidit;
Nulli flebilior quam tibi, Virgili.

Why should we be ashamed to weep, or set bounds to our regret for the loss of so dear a friend? Lead off with plaintive lays, Melpomene, thou who hast received from thy father a tuneful voice with the musio of the lyre. Are then the eyes of Quinctilius sealed in endless sleep! When will modesty and unspotted faith, the sister of justice and unadorned truth, ever find an equal to him? He is gone, bewailed by many good men, by none more than by thee, O Virgil.

Byron thus speaks of the loss of friends :—

"What is the worst of woes that wait on age?
What stamps the wrinkle deeper on the brow?
To view each loved one blotted from life's page,
And be alone on earth, as I am now.
Before the Chastener humbly let me bow,
O'er hearts divided, and o'er hopes destroyed."

Moschus (iii. 110) thus speaks of death :—

῞Αμμες δ' οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
Ὁππότε πρᾶτα θάνωμες, ἀνάκοοι εν χθονὶ κοίλᾳ
῞Ευδομες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.

"We, who are the great, the powerful, and the wise, when we are dead without hearing in hollow earth, sleep soundly a long, endless sleep, without waking."

Montgomery thus alludes to loss of friends :—

"Friend after friend departs,—
Who hath not lost a friend?
There is no union here of hearts,
That finds not here an end."

This eulogy of Quinctilius reminds us of Ben Jonson's Epitaphs on the Countess of Pembroke and Elizabeth L. H. :—

Epitaph on Countess of Pembroke.

"Underneath this marble hearse
Lies the subject of all verse—
Sidney's sister, Pembroke's mother.
Death, e'er thou hast slain another
Learned and fair, and good as she,
Time shall throw his dart at thee."

Epitaph on Elizabeth L. H.

"Underneath this stone doth lie,
As much beauty, as could die,
Which in life did harbour give
To more virtue than doth live."

Patience.

Od. i. 24. 19.

Durum, sed levius fit patientiâ,
Quicquid corrigere est nefas.

It is hard to bear, but patience renders more tolerable, evils to which we can apply no remedy.

Archilochus, in a fragment, thus speaks of the effect of patience (Fragm. 8, 8.) :—

'Αλλὰ θεοὶ γὰρ ἀνηκέστοισι κακοῖσι,
Ὦ φίλ' ἐπὶ κρατερὴν τλημοσύνην ἔθεσαν
Φάρμακον.

"But, my friend, the gods have given unyielding patience as a medicine for incurable evils."

Pindar says somewhat to the same effect (Pyth. ii. 171) :—

Φέρειν δ' ἐλαφρῶς
Ἐπαυχένιον λαβόντα
Ζυγὸν γ' ἀρήγει.

"It eases me when I bear with patience the yoke upon my neck."

There is a fragment of Sophocles (Tereus, xi. 2) to the same effect :—

ἀλλ' ὅμως χρεὼν
Τὰ θεῖα θνητοὺς ὄντας εὐπετῶς φέρειν.

"But yet it is proper for us, miserable mortals as we are, to bear patiently what is inflicted on us by the gods."

Shakespeare ("Much Ado about Nothing," act v. sc. 1) says :—

"'Tis all men's office to speak patience
To those that wring under the load of sorrow;
But no man's virtue, nor sufficiency,
To be so moral, when he shall endure
The like himself."

See (Fr.) Patience ; also Æschylus (P. V. 104) ; Euripides (Fr. Antig. 15).

A Poet's Freedom from Care.

Od. i. 26. 1.

Musis amicus, tristitiam et metus
Tradam protervis in mare Creticum
Portare ventis.

So long as I am the favourite of the muses, I shall deliver over sadness and fears to be wafted by the boisterous winds to the Cretan sea.

Homer (Odyss. viii. 408) speaks of words being carried off by the winds :—

ἔπος δ' εἴπερ τι βέβακται
δεινόν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἄελλαι.

"If I have uttered a single irritating word, may the winds take it up and hurry it off immediately."

Euripides (Her. Fur. 650) says somewhat to the same effect :—

γῆρας μισῶ· κατὰ κυμάτων δ' ἐρρέτω.

"I hate old age : may it go to the waves and be drowned."

Marlowe ("Lust's Dominion") says :—

"Are these your fears ? thus blow them into air."

A Poet's Power.

Od. i. 26. 9.

Nil sine te mei
Possunt honores.

Without the inspiration of the muse my efforts as a poet can do nothing.

Virgil (Æn. ix. 446) says somewhat to the same effect :—

"Fortunati ambo, si quid mea carmina possunt."
"Fortunate both, if my verses have any power."

Moschus (iii. 132) says :—

Εἰ δέ τι κἠγὼν
Συρίσδων δυνάμαν, παρὰ Πλουτέϊ κἀυτὸς ἄειδον.

"If I possessed any power of song, I would raise my voice in presence of Pluto."

Dangers of Love.

Od. i. 27. 19.

Quantâ laboras in Charybdi !

Unhappy youth ! how art thou lost,
In what a sea of troubles tost !

Anaxilaus, who flourished B.C. 360, in his Neottis, (Athen. xiii. 558, A.,) speaks thus feelingly of such dangers :—

Ὅστις ἀνθρώπων ἑταίραν ἠγάπησε πώ ποτε,
Οὐ γένος τι ἂν δύναιτο παρανομώτατον φράσαι·
Τίς γὰρ ἢ δράκαιν' ἄμικτος, ἢ χίμαιρα πυρπνόος,
Ἡ χάρυβδις, ἢ τρίκρανος σκύλλα, ποντία κύων,
Σφὶγξ, ὕδρα, λέαιν' ἔχιδνα, πτηνά θ' ἀρπυιῶν γένη
Εἰς ὑπερβολὴν ἀφῖκται τοῦ καταπτύστου γένους.

"The man, who has ever been enamoured of a mistress, will tell you that there is no race more full of wickedness. For what fearful dragon, what Chimæra vomiting fire, or Charybdis, or three-headed Scylla, that sea-dog, or Sphynx, or Hydra, or Serpent, or winged Harpy, or Lioness could surpass, in voracity that execrable race?"

Prayer for Health and Soundness of Mind.

Od. i. 31. 17.

Frui paratis et valido mihi,
Latoë, dones, et precor integrâ
Cum mente ; nec turpem senectam
Degere, nec citharâ carentem.

Son of Latona, grant me a sound mind in a sound body, that I may enjoy what I possess, and not pass a dishonoured old age without the innocent pleasures of music.

We may expect that such a prayer as this would be not uncommon, and

accordingly we find it in a fragment of Menander (ἐν Κόλακι, Fr. Com. Gr., p. 922, M.):—

Ὀλυμπίοις εὐχώμεθα,
Ἡ ὀλυμπίαισι, πᾶσι, πάσαις δίδοναι σωτηρίαν,
Ὑγίειαν, ἀγαθὰ πολλὰ, τῶν ὄντων τε νῦν
Ἀγαθῶν ὄνησιν.

"Let us pray to all the Olympian gods and goddesses to grant us safety health, many blessings, and the enjoyment of what we now possess."

Cicero, too, (De Senect. 20,) speaks feelingly of the retention of all our faculties till death: "Vivendi finis est optimus, cum integrâ mente cæterisque sensibus, opus ipsa suum eadem, quæ coagmentavit, natura dissolvit."

"This is the best close of life that the same nature, which has formed us, should bring us to an end, while our mind is sound and all our faculties in full play."

In Ecclesiastes (v. 19) we find: "Every man also to whom God hath given riches and wealth, and hath given power to eat thereof, and to take his portion, and to rejoice in his labour: this is the gift of God."

The ancients had great enjoyment in music, thus Euripides (Her. Fur. 676) says:—

Μὴ ζώην μετ' ἀμουσίας,
Ἀεὶ δ' ἐν στεφάνοισιν εἴην.
Ἔτι τοι γέρων ἀοιδὸς
Κελαδῶ Μναμοσύναν.

"Never may I live without the pleasures of music, and ever may I be crowned as a poet. Still do I, an aged bard, celebrate Mnemosyne."

Sir W. Temple speaks of health in these terms: "Socrates used to say that it was pleasant to grow old with good health and a good friend, and he might have reason: a man may be content to live while he is no trouble to himself or his friends; but after that, it is hard if he be not content to die. I knew and esteemed a person abroad, who used to say, a man must be a mean wretch who desired to live after threescore years old. But so much, I doubt, is certain, that in life as in wine, he that will drink it good must not drain it to the dregs. Therefore men in the health and vigour of their age should endeavour to fill their lives with reading, with travel, with the best conversation and the worthiest actions, either in public or private stations, that they may have something agreeable to feed on when they are old, by pleasing remembrances."

See Theognis (790).

Apollo's Lyre.

Od. i. 32. 14.

Grata testudo Jovis, o laborum
Dulce lenimen!

Charming shell, grateful to the feasts of Jove, thou softener of every anxious care.

This reminds us of what Homer (Il. I. 602) says of the lyre:—

δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων.

"They feasted, and all had an equal share of the feast, enjoying the music of the very beautiful lyre, on which Apollo played."

Gray, "Elegy in a Country Churchyard," (St. 12,) says:—

"Hands that the rod of empire might have swayed,
Or waked to ecstasy the living lyre."

See (Gr.) Music.

THE CHANGES OF LIFE.

Od. i. 34. 12.

Valet ima summis
Mutare, et insignem attenuat deus,
Obscura promens: hinc apicem rapax
Fortuna cum stridore acuto
Sustulit; hic posuisse gaudet.

God can raise on high the meanest serf, and bring low the proudest noble. Fortune, swooping with the dash of an eagle, snatches the imperial diadem from this man, and delights to place it on the head of some other.

The vicissitudes of the life of man was a common theme for the poets. In Homer (Odyss. xvi. 211) we have:

ῥηΐδιον δὲ θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
ἠμὲν κυδῆναι θνητὸν βροτὸν ἠδὲ κακῶσαι.

"It is an easy task for the gods, who rule the wide heaven, either to raise or cast down mortal man."

And, again, Archilochus (Fr. 49, 8.):

Τοῖς *θεοῖς τιθεῖν ἅπαντα· πολλάκις μὲν ἐκ κακῶν*
Ἄ*νδρας ὀρθοῦσιν μελαίνῃ κειμένους ἐπὶ χθονί·*
Πολλάκις *δ' ανατρέπουσι καὶ μάλ' εὖ βεβηκότας*
Ὑ*πτίους κλίνουσ'· ἔπειτα πολλὰ γίνεται κακὰ*
Καὶ *βίου χρήμῃ πλανᾶται καὶ νόου παρήορος.*

"All things depend on the gods; often do they raise men from misfortunes who are reclining on the dark earth; often do they throw down those who are walking proudly; then many evils come, and they wander in lack of food and out of their senses."

And, again, Aristophanes (Lysistr. 772):

Τὰ *δ' ὑπέρτερα νέρτερα θήσει Ζεὺς ὑψιβρεμέτης.*

"The loud-thundering Jupiter shall turn things upside down."

Spenser ("Fairy Queen") says:—

"He maketh kings to sit in sovereignty;
He maketh subjects to their power obey;'
He pulleth down, he setteth up on high;
He gives to this, from that he takes away;
For all we have is his: what he will do he may."

See (Gr.) Ups and downs; and Life, uncertainty of; (Fr.) Fortune, changes of; Job v. 11.

Fortune Worshipped by All.

Od. i. 35. 9.

Te Dacus asper, te profugi Scythæ,
Urbesque, gentesque, et Latium ferox,
Regumque matres barbarorum, et
Purpurei metuunt tyranni,
Injurioso ne pede proruas
Stantem columnam, neu populus frequens
Ad arma cessantes, ad arma
Concitet, imperiumque frangat.
Te semper anteit sæva Necessitas,
Clavos trabales et cuneos manu
Gestans aënâ; nec severus
Uncus abest, liquidumque plumbum.

The rude Dacian, the roving Scythian, states and races, the warlike land of Latium, the mothers of barbarian kings and tyrants clothed in purple, dread thee, lest thou with scornful foot shouldest upset the stately pillar of their fortune; or lest the swarming rabble arouse the lazy citizens to arms! to arms! and disturb the public peace. Stern necessity ever stalks before thee, bearing, in her grasp of bronze, huge spikes and wedges; the clenching cramp and molten lead are also there.

See (Gr.) Fortune governs; (Fr.) Fortune.

Summer Friends.

Od. i. 35. 25.

At vulgus infidum, et meretrix retro
Perjura cedit: diffugiunt, cadis
Cum fæce siccatis, amici,
Ferre jugum pariter dolosi.

But the faithless herd and perjured harlot shrink back; summer friends vanish when the cask is drained to the dregs, their necks refusing to halve the yoke that sorrow draws.

Pindar (Nem. x. 148) has the same idea:

Παῦροι δ' ἐν πόνῳ πιστοὶ βροτῶν.
Καμάτου μεταλαμβάνειν.

"In the midst of misfortunes few men are so faithful in friendship as to be willing to share the anxieties that are their attendants."

Shakespeare ("Troilus and Cressida," act iii. sc. 3) expresses this idea very beautifully:

"Men, like butterflies,
Show not their mealy wings but to the summer;
And not a man, for being simply man,
Hath any honour; but honour, for those honours

> That are without him, as place, riches, favour,—
> Prizes of accident as oft of merit;
> Which, when they fall, as being slippery standers,
> The love that leaned on them as slippery too,
> Do one pluck down another, and together
> Die in the fall."

This is our rhyming proverb:

> "In time of prosperity, friends will be plenty;
> In time of adversity, not one in twenty."

The Greek proverb (Zenob. iv. 12) is: ζεῖ χύτρα, ζεῖ φιλία: "Boil pot, boil friendship."

See (Fr.) Summer friends.

THE WICKEDNESS OF MANKIND.

Od. i. 35. 34.

Quid nos dura refugimus
Ætas? quid intactum nefasti
Liquimus?

What crimes have we, the hard age of iron, not dared to commit? from what has fear of heaven restrained us?

THE LAST ROSE OF SUMMER.

Od. i. 38. 3.

Mitte sectari, rosa quo locorum
Sera moretur.

Search not too curiously where the last rose of summer lingers.

Moore has this idea ("Last Rose of Summer"):

> "'Tis the last rose of summer
> Left blooming alone."

Martial (Epigr. vi. 80) calls it "hiberna rosa."

DANGER OF GIVING OFFENCE IN WRITING CONTEMPORARY HISTORY.

Od. ii. 1. 6.

Periculosæ plenum opus aleæ,
Tractas; et incedis per ignes
Suppositos cineri doloso.

Thou art employed on a work full of danger and hazard, and art treading upon fires concealed by smouldering ashes.

This idea of treading on covered fires is proverbial, and often used both by Greek and Roman writers. Thus Callimachus (Epigr. 45):

> Ἔστι τι, ναὶ τὸν Πᾶνα, κεκρυμμένον, ἔστι τι ταύτῃ
> Ναὶ μα Διώνυσον πῦρ ὑπὸ τῇ σποδιῇ.

"There is something, by Pan, concealed, yea there is, by Bacchus, some fire under that heap of ashes."

The lexicographer, Suidas, thus explains it:

'Εν πυρὶ βέβηκας· τοῦτο ἐπιλέγειν χρὴ ἐν τοῖς ἐν ἐπισφαλέσι καὶ ἐπικινδύνοις πράγμασι εμφιλοχωρεῖν ἐθέλουσι.

"Thou walkest through the fire: we must say this of those who like to mingle in hazardous matters full of danger."

And Propertius (I. 5. 5):

"Infelix! properas ultima nôsse mala,
Et miser ignotos vestigia ferre per ignes."

"Unhappy! thou art hurrying to a knowledge of the most portentous misfortunes, and in thy misery art walking over hidden fires."

Shakespeare ("Henry VI.," Part I., act. iii. sc. 1) says:—

"This late dissension, grown betwixt the peers,
Burns under feigned ashes of forged love."

See (Fr.) Smouldering fires.

A Great Advocate.

Od. ii. 1. 13.

Insigne mœstis præsidium reis,
Et consulenti, Pollio, curiæ.

Pollio, thou noble advocate of the disconsolate prisoner, and guide of the senate in a dangerous crisis.

Character of Cato.

Od. ii. 1. 23.

Et cuncta terrarum subacta,
Præter atrocem animum Catonis.

And see the whole world subdued except the stern soul of Cato.

Seneca (de Provid. 2) thus alludes to the character of Cato:—

"Non video, quid habeat in terris Jupiter pulchrius, quam ut spectet Catonem, jam partibus non semel fractis, stantem nihilominus inter ruinas publicas erectum. Licet, inquit, omnia in unius ditionem concesserint, custodiantur legionibus terræ, classibus maria, Cæsarianus portus miles obsideat; Cato, quâ exeat, habet."

"I do not see what more beautiful sight Jupiter has on earth than Cato, while his party is repeatedly defeated, standing upright amidst the ruins of the nation. Though, he says, all things should submit to the rule of one individual, the earth be guarded by his legions, the seas by his fleets, and the sea-ports occupied by the soldiers of Cæsar, Cato has a means to free himself from all these."

Avarice Reproved.

Od. ii. 2. 1.

Nullus argento color est avaris
Abdito terris, inimice lamnæ
Crispe Sallusti, nisi temperato
Splendeat usu.

There is no brilliancy in silver when hidden in the earth, Crispus Sallustius, thou foe to money, if it does not throw lustre around by moderate use.

Seneca (Ep. 94) says something to the same effect:

"Vis scire, quam falsus oculos tuos decipit fulgor? nihil est istis, quamdiu mersa et involuta cœno suo jacent, fœdius, nihil obscurius: nihil est illis dum fiunt, et a fæce separantur, informius."

"Wilt thou know how deceitful is the glare that bewitches our eyes? There is nothing more foul or dingy than the appearance of gold and silver, so long as they lie buried in their mould; there is nothing more shapeless, while they are passing through the fire and being separated from the dross."

Shakespeare ("Venus and Adonis") says:—

"Foul cankering rust the hidden treasure frets;
But gold that's put to use more gold begets."

See (Gr. Fr.) Avarice.

Moderation.

Od. ii. 2. 9.

Latius regnes avidum domando
Spiritum, quam si Libyam remotis
Gadibus jungas, et uterque Pœnus
Serviat uni.
Crescit indulgens sibi dirus hydrops,
Nec sitim pellit, nisi causa morbi
Fugerit venis, et aquosus albo
Corpore languor.

By curbing a griping spirit within thee, thou wilt be the lord of a more extensive domain than if thou wert to join Libya to the remote Gades, and both Carthaginians owned thy sway. The depressing dropsy swells by self-indulgence, nor is thirst got rid of till the cause of the disease has been removed from the veins, and the watery humour from the pale, sickly body.

Seneca (Her. Fur. 166) thus describes the avaricious:

"Hic nullo fine beatus
Componit opes, gazis inhians,
Et congesto pauper in auro est."

"This man without a moment's happiness gathers riches, eager for wealth, and is poor in the midst of heaps of gold."

And Claudian (In Rufin., lib. I. 196) expresses the same idea in these words:—

"Teneas utrumque licebit
Oceanum: laxet rutilos tibi Lydia fontes,
Jungantur solium Crœsi Cyrique tiara,
Nunquam dives eris, nunquam satiabere quæstu."

"Though both oceans were subject to thee, though Lydia were to open her fountains of gold, though the throne of Cyrus and the crown of Crœsus were in thy possession, thou wilt never be rich, never satiated."

Milton ("Paradise Regained," II. 466) has the same idea:

> "Yet he, who reigns within himself, and rules
> Passions, desires, and fears, is more a king."

Proverbs (xvi. 32): "He that ruleth his spirit is better than he that taketh a city."

VIRTUE.

Od. ii. 2. 19.

> Populumque falsis
> Dedocet uti vocibus.

Virtue teaches the people not to apply false names to things.

Thucydides (iii. 82) uses an expression of the same kind:—

Καὶ τὴν εἰωθυῖαν ἀξίωσιν τῶν ὀνομάτων ἐς τὰ ἔργα ἀντήλλαξαν τῇ δικαιώσει.

"Moreover they changed at their will the usual signification of words for things."

And Sallust (Catil. 52) says:—

> "Jampridem nos vera rerum vocabula amisimus."
> "For a long time past we have lost the true appellations for acts."

EQUANIMITY RECOMMENDED.

Od. ii. 3. 1.

> Æquam memento rebus in arduis
> Servare mentem, non secus in bonis
> Ab insolenti temperatam
> Lætitiâ, moriture Delli.

Dellius, since thou art doomed to die, fail not to keep a calm spirit when the world frowns, and when it smiles give not thyself up to arrogance.

Archilochus expresses the same idea in a fragment (58, 8.):

> *Μήτε νικῶν ἀμφάδην ἀγάλλεο*
> *Μηδὲ νικηθεὶς ἐν οἴκῳ καταπεσὼν ὀδύρεο.*

"If thou conquerest, do not exult too openly, nor, if thou art conquered, bewail thy fate, lying down in thy house."

Spenser ("Fairy Queen," v. 5. 38) says:—

> "Yet weet ye well, that to a courage greate,
> It is no lesse beseeming well to beare
> The storm of Fortune's frown, or heaven's threat,
> Than in the sunshine of her countenance cleare
> Timely to joy, and carrie comely cheere."

ENJOY THE PRESENT HOUR.

Od. ii. 3. 9.

> Quo pinus ingens albaque populus
> Umbram hospitalem consociare amant

Ramis? Quid obliquo laborat
Lympha fugax trepidare rivo?
Huc vina et unguenta et nimium breves
Flores amœnæ ferre jube rosæ,
Dum res et ætas et sororum
Fila trium patiuntur atra.

Say for what the tall pine and silver poplar lovingly entwine their branches with welcoming shade, wherefore struggles the limpid streamlet to purl in its meandering course; hither order them to bring thee wine and perfumes, and the too short-lived flowers of the fragrant rose, while thy fortune, youth, and the woof of the three sisters allow.

Milton in "Comus" (c. 188) says:—

"To lodge
Under the spreading favour of these pines,
To bring me berries, or such cooling fruit
As the kind hospitable woods provide."

And Shelley ("Revolt of Islam," Dedication) says:—

"The woods to frame a bower
With interlaced branches mix and meet."

See (Fr.) Arbours.

THE GRAVE.

Od. ii. 3. 24.

Victima nil miserantis Orci.
Omnes eodem cogimur: omnium
Versatur urnâ serius ocyus
Sors exitura, et nos in æter-
num exsilium impositura cymbæ.

The victim of pitiless Pluto. We are all driven to the same fold; the doom of all is being shaken in the urn, which will issue forth sooner or later, and place us in Charon's boat for eternal banishment.

Statius (Sylv. II., l. 219) says to the same effect:—

"Quicquid habet ortus, finem timet: ibimus omnes,
Ibimus: immensis urnam quatit Æacus umbris."

"Whatever has a beginning has an end: we shall all go to the grave: Æacus is shaking the urn in the boundless regions of the dead."

Wilson ("City of the Plague," act ii. sc. 2) says:—

"In they go,
Beggar, and banker, porter, and gentleman,
The cinder-wench, and white-handed lady,
Into one pit: oh rare, rare bedfellows!
There they all lie in uncomplaining sleep."

Also in Ecclesiastes (vi. 6) we find: "do not all go to one place."

See (Gr. Fr.) Death.

Beauties of Southern Italy.

Od. ii. 6. 13.

Ille terrarum mihi præter omnes
Angulus ridet, ubi non Hymetto
Mella decedunt, viridique certat
Bacca Venafro:
Ver ubi longum tepidasque præbet
Jupiter brumas, et amicus Aulon
Fertili Baccho minimum Falernis
Invidet uvis.

That little corner has more charms for me than all the world besides, where the honey does not yield in sweetness to that of Hymettus, and the olive-berry vies with the produce of Venafrum, where nature grants a lengthened spring and mild winters, and Mount Aulon, favourable to the clustering vine, envies not the vintage of Falernus.

Compare Childe Harold (iii. 55.)

Joy at the Return of a Friend.

Od. ii. 7. 28.

Recepto
Dulce mihi furere est amico.

It is pleasant to indulge in excess of joy when a dear friend has been restored.

Anacreon (31) says:—*θέλω, θέλω μανῆναι*: "I wish, I wish to be mad."

Safety of a Humble Life.

Od. ii. 10. 1.

Rectius vives, Licini, neque altum
Semper urgendo; neque, dum procellas
Cautus horrescis, nimium premendo
Littus iniquum.
Auream quisquis mediocritatem
Diligit, tutus caret obsoleti
Sordibus tecti, caret invidendâ
Sobrius aulâ.
Sæpius ventis agitatur ingens
Pinus; et celsæ graviore casu
Decidunt turres; feriuntque summos
Fulgura montes.
Sperat infestis, metuit secundis,
Alteram sortem bene præparatum

Pectus. Informes hiemes reducit
Jupiter, idem
Summovet. Non, si male nunc, et olim
Sic erit. Quondam citharâ tacentem
Suscitat Musam, neque semper arcum
Tendit Apollo.
Rebus angustis animosus atque
Fortis appare; sapienter idem
Contrahes vento nimium secundo
Turgida vela.

Thou wilt live, Licinius, more like a man of sense, if thou art not launching ever too venturously into the deep, nor yet, "when the stormy winds do blow," hugging too closely the treacherous shore. The man, who loves the golden mean, is safe from the misery of a wretched hovel, and moderate in his desires, cares not for a luxurious palace, the subject of envy. The tall pine bends oftener to the rude blast; lofty towers fall with a heavier crash, and the lightnings strike more frequently the tops of the mountains. A well-balanced mind hopes for a change when the world frowns, and fears its approach when it smiles. It is the same Divine Being that brings back and sends away the gloom of winter. Though sorrow may brood over thee just now, a change may ere long await thee. At times Apollo tunes his silent lyre, and is not always bending his bow. Be of good cheer and firm in the hour of adversity, and when a more favourable gale is blowing, thou wilt do wisely to be furling thy swelling sail.

The golden mean is a frequent subject of the poets. Thus Phocylides, (Fr. 8, B.,) who flourished B.C. 520, says, as quoted by Aristotle (Polit. iv. 11):—

Πολλὰ μέσοισιν ἄριστα· μέσος θέλω ἐν πόλει εἶναι.

"Many of the best things are placed between extremes; I wish to be in the middle ranks of the city."

And Euripides (Ion. 632):

Εἴη δ' ἔμοιγε μέτρια μὴ λυπουμένῳ.

"Would that I could live without care in the middle ranks of life."

And Pindar (Pyth. xi. 81):

Τῶν γὰρ ἀνὰ πόλιν εὑρίσκων
Τὰ μέσα μακροτέρῳ
Ὄλβῳ τεθαλότα, μέμφομ' αἶ—
σαν τυραννίδων.

"For when I find that the middle condition of life is by far the happiest, I look with little favour on that of princes."

Apollodorus (Fr. Com. Gr., p. 1100, M.) says:—

Οὐδέποτ' ἀθυμεῖν τὸν κακῶς πράττοντα δεῖ,
Ἄνδρες, τὰ βελτίω δὲ προσδοκᾶν ἀεί.

"Men, he who is in bad circumstances ought not to despair, but alwa to look for a favourable change."

Shakespeare ("Richard III." act i. sc. 3) says:—

"They that stand high have many blasts to shake them."

See (Fr.) Moderation.

Enjoy the Present.

Od. ii. 11. 4.

Nec trepides in usum
Poscentis ævi pauca. Fugit retro
Levis juventas, et decor, aridà
Pellente lascivos amores
Canitie, facilemque somnum.
Non semper idem floribus est honor
Vernis; neque uno Luna rubens nitet
Vultu: quid æternis minorem
Consiliis animum fatigas?

Be not too anxious for the few things that life requires; yout is flying rapidly past and beauty is vanishing, while withered ag puts to flight amorous play and gentle sleep. The flowers spring do not retain their bloom, nor does the ruddy moon alwa shine with the same lustre; why then, O man, dost thou di quiet thyself forever with schemes that are far beyond the pow of man?

Goldsmith's "Edwin and Angelina" (in "Vicar of Wakefield"):

"Man wants but little here below,
Nor wants that little long."

Wordsworth in his "Poems on the Affections" says:—

"Look at the fate of summer flowers,
Which blow at day-break, droop ere even-song."

Dangers of Life.

Od. ii. 13. 13.

Quid quisque vitet, nunquam homini satis
Cautum est, in horas.

Man cannot be always on his guard against the dangers that a impending from hour to hour.

The vicissitudes of life are a constant theme of the poets; thus Pind (Pyth. Olymp. vii. 175) says:—

'Ἐν
Δὲ μιᾷ μοίρᾳ χρόνου
Ἄλλοτ' ἀλλοῖαι διαιθύσσοισι αὖραι.

"In the twinkling of an eye one vicissitude of fortune follows another."

Death.

Od. ii. 14. 1.

Eheu fugaces, Postume, Postume,
Labuntur anni ; nec pietas moram
Rugis et instanti senectæ
Afferet, indomitæque morti.

Alas, Posthumus, Posthumus, how swiftly do fleeting years glide past! we must not expect that reverence of the gods will stay the advance of wrinkled old age or the hand of inexorable death.

Mimnermus, (Fr. 5, S.,) who flourished B.C. 634, thus speaks of death :

Ὀλιγοχρόνιον γίνεται ὥσπερ ὄναρ
Ἥβη τιμήεσσα· τὸ δ' ἀργαλέον καὶ ἄμορφον
Γῆρας ὑπὲρ κεφαλῆς αὐτίχ' ὑπερκρέμαται.

"Youth, that is so highly prized, passes quickly like a dream : sad and wrinkled old age forthwith impends over our head."

And Æschylus (Fr., Niobe I. 4) says :—

Μόνος θεῶν γὰρ Θάνατος οὐ δώρων ἐρᾷ,
Οὔτ' ἄν τι θύων οὔτ' ἐπισπένδων ἄνοις,
Οὐ βωμός ἐστιν, οὐδὲ παιωνίζεται·
Μόνου δὲ πειθὼ δαιμόνων ἀποστατεῖ.

"For Death alone of the gods loves not gifts, nor do you need to offer incense or libations : he cares not for altar nor hymn : the goddess of Persuasion alone of the gods has no power over him."

Death.

Od. ii. 14. 21.

Linquenda tellus, et domus, et placens
Uxor ; neque harum, quas colis, arborum
Te, præter invisas cupressos,
Ulla brevem dominum sequetur.

Thou must leave thy lands, house, and beloved wife, nor shall any of those trees follow thee, their short-lived master, excep the hated cypress.

Philistion, who flourished A.D. 7, (apud Stobæum F. S., 330,) says

Κἂν μυρίων πηχῶν γῆς κύριος ὑπάρχῃς,
Θανὼν γενήσῃ τριῶν ἢ τεσσάρων.

"Though thou art the lord of ten thousand acres of land, when dead thou shalt become the lord of three or four cubits."

And Shakespeare ("Henry VI.," Part III., act v. sc. 2) says :—

"My parks, my walks, my manors that I had,
Even now forsake me ; and of all my lands
Is nothing left but my body's length."

A Peaceful Life.

Od. ii. 16. 1.

Otium divos rogat in patenti
Prensus Ægæo, simul atra nubes
Condidit lunam, neque certa fulgent
Sidere nautis;
Otium bello furiosa Thrace,
Otium Medi pharetrâ decori,
Grosphe, non gemmis neque purpurâ venale
nec auro.
Non enim gazæ neque consularis
Submovet lictor miseros tumultûs
Mentis, et curas laqueata circum
Tecta volantes.

The man caught by a storm in the wide Ægean when the moon is hid by dark clouds, and no star shines to guide him certainly on his way, prays for ease; the Thracian, fierce in battle, prays for ease; the quivered Parthians, Grosphus, pray for ease, a blessing not to be bought by gems, purple, nor gold, ease is not venal. For it is not treasures, nor yet the enjoyment of high power, that can still the uneasy tumults of the soul, and drive away the cares that hover round the fretted ceilings of the great.

Varro (in Anthol. Lat. Burm. i., p. 512) says:—

"Non fit thesauris, non auro pectu' solutum;
Non animis demunt curas ac religiones
Persarum montes, non atria diviti' Crœsi."

"The breast is not freed from cares by the possession of treasures or gold; neither the mountains of the Persians nor the palace of the rich Crœsus relieve the mind from anxiety and superstition."

Quarles ("Search after Happiness") says:—

"One digs to Pluto's throne, thinks there to find
Her grace, raked up in gold: another's mind
Mounts to the court of kings, with plumes of honour
And feather'd hopes, hopes there to seize upon her.
A third unlocks the painted gate of pleasure,
And ransacks there to find this peerless treasure."

Care.

Od. ii. 16. 17.

Quid brevi fortes jaculamur ævo
Multa? quid terras alio calentes
Sole mutamus? patriæ quis exsul
Se quoque fugit?

Scandit æratas vitiosa naves
Cura; nec turmas equitum relinquit,
Ocior cervis, et agente nimbos
Ocior Euro.
Lætus in præsens animus, quod ultra est,
Oderit curare, et amara lento
Temperet risu. Nihil est ab omni
Parte beatum.

Why are we, whose strength is but for a day, so full of schemes? Why do we change our own for lands warmed by another sun? What exile is able to fly from his own thoughts? Care, the child of vicious indulgence, mounts with us the brazen-beaked galleys, and leaves not the troops of horsemen fleeter than stag and east wind, driving the rack before it. Let the mind, which is now glad, hate to carry its care beyond the present, and temper the bitters of life with easy smile. There is no unalloyed happiness in this world.

Patrocles, the tragic poet, who flourished B.C. 300 (Stob. iii. 3) says:—

Τί δῆτα θνητοὶ πόλλ' ἀπειλοῦμεν μάτην,
Δεινοὺς ἐπ' ἀλλήλοισι πέμποντες λόγους,
Καὶ πάντα συννοοῦμεν ἐκπράξειν χερὶ
Πρόσω βλέποντες, τὴν δὲ πλησίον τύχην
Οὐκ ἴσμεν οὐδ' ὁρῶμεν ἀθλίου μόρου.

"Why, pray, do we foolishly occupy our minds with so many projects, pursuing them in quick succession—why do we imagine that we can accomplish all things, looking far into the future, while we know not the fate impending close upon us, and see not our miserable end!"

Euripides (Alex. Fr. 3) says:—

Ὥστ' ὄυ τις ἀνδρῶν εἰς ἅπαντ' εὐδαιμονεῖ.

"So that there is no man happy in every respect."

Seneca (de Tranquil. Anim. 2) says:—

"Proprium ægri est nihil diu pati, et mutationibus ut remediis uti. Inde peregrinationes suscipiuntur vagæ, et litora pererrantur, et modo mari se, modo terrâ experitur semper præsentibus infesta levitas. 'Nunc Campaniam petamus!' Jam delicata fastidio sunt: 'Inculta videantur!' Bruttios et Lucanos saltus persequamur!"

"The sick in mind and body can suffer nothing long, thinking that mere change of scene will prove a remedy to their illness. For this reason they traverse foreign countries and coast along distant shores, while their changeable disposition, always averse to the present, ransack sea and land for health. 'Now let us visit Campania.' Then they tire of that luxurious land, 'Let us go to savage regions, the forests of the Bruttii and Lucani.'"

Milton ("Paradise Lost," iv. 21) says:—

"Nor from hell
One step no more than from himself can fly
By change of place."

See (Gr.) Happiness, none but the gods; (Fr.) Care sits.

Man Lives Careless of the Future.

Od. ii. 18. 11.

Nihil supra
Deos lacesso nec potentem amicum
Largiora flagito,
Satis beatus unicis Sabinis.
Truditur dies die,
Novæque pergunt interire Lunæ ;
Tu secanda marmora
Locas sub ipsum funus, et, sepulchri
Immemor struis domos.

I importune the gods for nothing more, nor do I dun my powerful patron for more extensive possessions, quite satisfied with my dear little Sabine farm. Day presses on the heels of day, and new moons hasten to their wane, while thou, forgetful of the tomb on the brink of which thou art standing, continuest to make bargains for marble slabs to adorn the house thou art erecting.

Ammianus, the epigrammatist, who flourished probably in the reign of Nero, (Anthol. Pal. II., p. 322,) says :—

'Ηὼς ἐξ ἠοῦς παραπέμπεται, εἶτ', ἀμελούντων
'Ημῶν, ἐξαίφνης ἥξει ὁ Πορφύρεος.

"One morning follows another, then, while we are heedless of our coming doom, suddenly the dark one will step in."

And Cowley says :—

"Why dost thou build up stately rooms on high,
Thou who art underground to lie?
Thou sowest and plantest, but no fruit must see,
For Death himself is reaping thee."

The Grave.

Od. ii. 18. 32.

Æqua tellus
Pauperi recluditur,
Regumque pueris.

The earth opens impartially her bosom to receive the beggar and the prince.

Menander says :—

Κοινὸν τὸν ᾅδην ἔσχον οἱ πάντες βροτοί.
"All men have a common grave."

Pindar also (Nem. vii. 27) :—

Ἀφνεὸς πενιχρός τε θανάτου
Παρὰ σᾶμα νέονται.
"Rich and poor hurry on to the grave.

Hatred of the Vulgar.

Od. iii. 1. 1.

Odi profanum vulgus et arceo :
Favete linguis.

I hate the uninitiated rabble and drive them far from me. Be silent and listen.

Fate.

Od. iii. 1. 14.

Æquâ lege Necessitas
Sortitur insignes et imos ;
Omne capax movet urna nomen.

Fate with impartial hand turns out the doom of high and low ; her capacious urn is constantly shaking the names of all mankind.

Cowper in the "Tale of the Raven" (l. 36) says ;—

"Fate steals along with ceaseless tread,
And meets us oft when least we dread ;
Frowns in the storm with threatening brow,
Yet in the sunshine strikes the blow."

See (Gr. Fr.) Fate.

Sleep.

Od. iii. 1. 21.

Somnus agrestium
Lenis virorum non humiles domos
Fastidit, umbrosamque ripam.

Sleep, gentle that it is, spurns not the humble cots of the peasants and the shady bank.

Anacreon (Fr. 88) says :—

Κοὐ μοχλὸν ἐν θύρῃσι διξῇσιν βαλὼν
Ἥσυχος καθεύδει.

"Without drawing the bolt in his double doors, he sleeps secure."

See (Gr.) Sleep ; Ecclesiastes (v. 12) ; Shakespeare ("Henry IV.," Part II., act iii. sc. 1).

Cares of Life.

Od. iii. 1. 37.

Timor et Minæ
Scandunt eodem quo dominus ; neque
Decedit æratâ triremi, et
Post equitem sedet atra Cura.

Fear and the threats of conscience wait everywhere on the haughty lord ; nor does gloomy care leave him when he lounges in his brazen-beaked galley, or gallops along on his swift steed.

Sir Walter Scott says :—

"Danger, long travel, want, or woe,
Soon change the form that best we know;
For deadly fear can time outgo,
And blanch at once the hair.
Hard toil can roughen form and face,
And want can quench the eye's bright grace;
Nor does old age a wrinkle trace,
More deeply than despair."

See (Fr.) Care

Death for One's Country.

Od. iii. 2. 13.

Dulce et decorum est pro patriâ mori.
Mors et fugacem persequitur virum,
Nec parcit imbellis juventæ
Poplitibus timidove tergo.
Virtus, repulsæ nescia sordidæ,
Intaminatis fulget honoribus :
Nec sumit aut ponit secures
Arbitrio popularis auræ.
Virtus, recludens immeritis mori
Cœlum, negatâ tentat iter viâ;
Cœtusque vulgares et udam
Spernit humum fugiente pennâ.

It is sweet and glorious to die for our country; for death pursues even the coward who flies from danger, and shows no quarter to the timid and unwarlike youth. Virtue, that cares not for the honours of this world, shines forth with stainless lustre, taking not up nor laying down the badges of office at the will of a fickle populace. Virtue, that opens the way to heaven for those who deserve not to die and be forgotten, advances by a path denied to all but the just, despising the vulgar throng, and rising above the dank earth on an untiring pinion.

Tyrtæus has the same idea (Fr. 7, 8.) :—

Τεθνάμεναι γὰρ καλὸν ἐνὶ προμάχοισι πεσόντα
Ἄνδρ' ἀγαθὸν, περὶ ᾗ πατρίδι μαρνάμενον.

"For it is pleasant for a brave man to die in the front ranks, fighting for his country."

Shakespeare ("Coriolanus," act iii. sc. 3) says :—

"I do love
My country's good, with a respect more tender,
More holy and profound, than mine own life."

Simonides, who flourished B.C. 500, (Fr. 51, Schneider) says :—

Ὁ δ' αὖ θάνατος κίχε καὶ τὸν φυγόμαχον.

"Death finds out even the coward."

Shakespeare says: "Had I a dozen sons, each in my love alike, I rather have eleven die nobly for their country, than one voluptuously su out of action."

And Addison :—

"What pity is it
That we can die but once to serve our country!"

See (Gr.) Country, to die fo

There is a paraphrase of this and the two next Stanzas, by Mr Pitt. Life by Lord Stanhope, vol. iii. p. 65.

The Wicked.

Od. iii. 2. 29.

Sæpe Diespiter
Neglectus incesto addidit integrum :
Raro antecedentem scelestum
Deseruit pede Pœna claudo.

Jupiter, irritated by man's contempt of his laws, often involv the innocent with the guilty; vengeance, though with halting foo seldom fails to overtake the villain proceeding on his course wickedness.

We find the same idea in Euripides (Fragm. Incert. 2) :—

(Ἡ Δίκη) σῖγα καὶ βραδεῖ ποδὶ
Στείχουσα μάρψει τοὺς κακοὺς ὅταν τύχῃ.

"Justice proceeding silently and with slow foot, overtakes the wicke when it can."

And in Æschylus (Sept. c. Theb. 595) :—

Ἐν παντὶ πράγει δ᾽ ἔσθ᾽ ὁμιλίας κακῆς
Κάκιον οὐδέν·
Ἢ γὰρ ξυνεισβὰς πλοῖον εὐσεβὴς ἀνὴρ
Ναύτῃσι θερμοῖς καὶ πανουργίᾳ τινὶ,
Ὄλωλεν ἀνδρῶν ξὺν θεοπτύστῳ γένει.
Ἢ ξυμπολίταις ἀνδράσιν, δίκαιος ὢν,
Ἐχθροξένοις τε καὶ θεῶν ἀμνήμοσι,
Ταύτου κυρήσας ἐκδίκως ἀγρεύματος,
Πληγεὶς θεοῦ μάστιγι παγκόινῳ 'δάμη.

"In all state affairs there is nothing worse than bad company. For the good having embarked in the same vessel with the reckless and knavish, perish with this race, abhorred by the gods. Or the just having been caught in the same net with those of their fellow-citizens, who are unscrupulous and regardless of the gods, are destroyed by a stroke which levels all at the same moment."

Milton ("Paradise Lost," x. 858) says :—

"But death comes not at call : Justice divine
Mends not her slowest pace for prayers or cries."

See (Gr.) Vengeance overtakes; (Fr.) Vengeance.

The Just Man.

Od. iii. 3. 1.

Justum et tenacem propositi virum
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solidâ, neque Auster
Dux inquieti turbidus Adriæ,
Nec fulminantis magna Jovis manus:
Si fractus illabatur orbis,
Impavidum ferient ruinæ.

The just man, firm to his purpose, is not to be shaken from his fixed resolve by the fury of a mob laying upon him their impious behests, nor by the frown of a threatening tyrant, nor by the dangers of the restless Adriatic, "when the stormy winds do blow," nor by the loud peals of thunder as they rend the sky: even if the universe were to fall in pieces around, the ruins would strike him undismayed.

The poet Simonides (Fr. 4, S.) says:—

Ἄνδρ' ἀγαθὸν μὲν ἀλαθέως γενέσθαι χαλεπὸν,
Χερσίν τε καὶ ποσὶ καὶ νόῳ τετράγωνον, ἄνευ ψόγου τετυγμένον.

"To become a good man is truly difficult, square as to his hands and feet, fashioned without fault."

This metaphor is adopted by Tennyson for the Duke of Wellington:—

"A tower
That stood foursquare to all the winds that blew."

Seneca (De Const. Sap. iii.) says:—

"Quomodo quorundam lapidum inexpugnabilis ferro duritia est, nec secari adamas, aut cædi, vel deteri potest, sed incurrentia ultro retundit:—quemadmodum projecti in altum scopuli mare frangunt, ita sapientis animus solidus est."

"As there are certain stones so hard that they cannot be broken by iron, nor can the diamond be cut or filed away, turning the edge of the tools that are applied; as the rocks fixed in the deep break the waves; so the mind of the wise man is firm and unmoved."

And again, Seneca (De Const. Sap. vi.) says:—

"Non est, quod dubites, an tollere se homo natus supra humana possit, an dolores, damna, ulcerationes, vulnera, magnos motus rerum circa se frementium securus adspiciat. En adsum hoc vobis probaturus, munimenta incussu arietis labefieri, et turrium altitudinem cuniculis et latentibus fossis repente residere; at nulla machinamenta posse reperiri, quæ bene fundatum animum agitent."

"There is no reason why thou shouldst doubt that mortal man can raise himself above the accidents of life, can look with steady gaze on pains of body, loss of fortune, sores, wounds, and heavy calamities, pressing on every side. Lo, I am ready to prove this to you, that walls may totter under the blows of the battering-ram, and lofty towers fall to the ground by mines and hidden sap, yet no engines can be found that can shake a mind firmly fixed."

These eight lines of Horace are said to have been repeated by the celebrated De Witte while he was subject to torture.

Carlyle says very beautifully: "Truth," I cried, "though the heavens crush me for following her; no falsehood, though a whole celestial Lubberland were the price of apostasy."

In the Psalms (xlvi. 1–3) we find this sentiment beautifully expressed: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

See (Gr.) Good man.

The Violent.

Od. iii. 4. 65.

Vis consilî expers mole ruit suâ :
Vim temperatam dî quoque provehunt
In majus : îdem odere vires
Omne nefas animo moventes.

Force, unaccompanied by prudence, sinks under its own weight: the gods give effect to force regulated by wisdom; they pursue with wrath bold unhallowed schemes.

Pindar (Pyth. viii. 19) says:—

Βίᾳ δὲ καὶ μεγάλαυχον ἔσφαλεν ἐν χρόνῳ.

"She puts down in time the proud vaunter by superior force."

And Euripides (Fragm. Temenid, 11):—

Ῥώμη δέ γ' ἀμαθὴς πολλάκις τίκτει βλάβην.

"Senseless violence often produces harm."

And again (Hel. 903):—

Μισεῖ γὰρ ὁ θεὸς τὴν βίαν.

"For God hates violence."

Milton ("Samson Agonistes," 53) says:—

"But what is strength without a double share
Of wisdom? vast, unwieldy, burdensome,
Proudly secure, yet liable to fall."

See (Gr.) Pride; (Fr.) Force.

Cowardice.

Od. iii. 5. 27.

Neque amissos colores
Lana refert medicata fuco;
Nec vera virtus, cum semel excidit,
Curat reponi deterioribus.
Si pugnat extricata densis
Cerva plagis, erit ille fortis,
Qui perfidis se credidit hostibus.

The wool, once stained by a dye, does not recover its original

colour, nor is virtue, when it has left the breast, able to resume its place in the heart of the degraded. When the stag, that has escaped the hunter's toils, shall turn and fight, then we may expect the man to be brave who has tamely yielded himself prisoner to the enemy.

See (Gr.) Coward.

Mankind become more Degenerate.

Od. iii. 6. 45.

Damnosa quid non imminuit dies?
Ætas parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiorem.

What does not wasting time change! The age of our parents, worse than that of our grandsires, has brought us forth more impious still, and we shall produce a more vicious progeny.

Seneca (De Benefic. i. 10) says:—

"Hoc majores nostri questi sunt, hoc nos querimur; hoc posteri nostri querentur, eversos esse mores, regnare nequitiam, in deterius res humanas et in omne nefas labi."

"Of this our ancestors complained, we ourselves do so, and our posterity will equally lament, because goodness has vanished, evil habits prevail, while human affairs grow worse and worse, sinking into an abyss of wickedness."

Aratus (Phænom. 123) says:—

Οἵην χρύσειοι πατέρες γενεὴν ἐλίποντο
Χειροτέρην, ὑμεῖς δὲ κακώτερα τεξείεσθε.

"As our sires of the golden age left a worse race, so we too will produce a still worse."

Johnson says:—

"These our times are not the same, Aruntius,
These men are not the same; 'tis we are base,
Poor, and degenerate from th' exalted strain
Of our great fathers; where is now the soul
Of godlike Cato? he that durst be good
When Cæsar durst be evil; and had power,
Scorning to live his slave, to die his master?
Or where's the constant Brutus, that, being proof
Against all charm of the benefits, did strike
So brave a blow into the monster's heart
That sought unkindly to enslave his country?
Oh! they are fled the light! those mighty spirits
Lie rack'd up with their ashes in their urns,
And not a spark of their eternal fire
Glows in a present bosom. All's but blaze,
Flashes, and smoke, wherewith we labour so,
There's nothing Roman in us; nothing good,
Gallant or great; 'tis true what Cordus says,
Brave Cassius was the last of all the race."

A constant decay and degeneracy of the world was an Epicurean doctrine. See "Lucretius," ii. ad finem.

Enjoy the Present.

Od. iii. 8. 27.

Dona præsentis cape lætus horæ, ac
Linque severa.

Enjoy the pleasures of the passing hour, and bid adieu for a time to grave pursuits.

Cicero (De Orator. iii. 40) says something to the same effect, quoting from Ennius:—

. . . Vive Ulysses, dum licet:
Oculis postremum lumen radiatum rape.

Non dixit, cape; non, pete: haberet enim moram sperantis diutius esse sese victurum; sed rape. Hoc verbum est ad id aptatum.

"Live, Ulysses, while you may: seize the last rays of the sun; he did not say, *take* nor *seek*; for that would have had the appearance of one hoping that he would live longer, but *seize*: that word is suited to the idea."

A Noble Virgin.

Od. iii. 11. 35.

Splendide mendax, et in omne virgo
Nobilis ævum.

A virgin gloriously false, and thereby ennobled for all time.

This curious union of ideas is repeatedly found in the poets: thus Æschylus (Fragm. Incert. xi.):—

Ἀπάτης δικαίας οὐκ ἀποστατεῖ θεός.

"God is not averse to deceit in a just cause."

And Sophocles (Antiq. 74):—ὅσια πανουργήσασα, "doing a holy deed in an unholy way."

And Euripides (Helen. 1633):—

Καλήν γε προδοσίαν δίκαια δρᾶν,

"To commit a noble deed of treachery in a just cause."

Cicero also (Pro. Mil. 27)—Mentiri gloriose. "to lie gloriously."
Tacitus (Hist. iv. 50)—Egregium mendacium, "a noble lie."
Seneca (Ep. 55)—Gloriosum scelus, "a glorious wickedness."
See Sophocles (Philoct. 108.)

Passions of Youth.

Od. iii. 14. 27.

Non ego hoc ferrem, calidus juventâ,
Consule Planco.

In the warmth of youth, when Plancus was consul, I would not have submitted to such treatment.

So also Ovid (Met. xv. 209) says:—

Posito fervore juventæ
Maturus mitisque.

"Having laid aside the warmth of youth, he was staid and gentle."

POWER OF GOLD.

Od. iii. 16. 9.

Aurum per medios ire satellites,
Et perrumpere amat saxa, potentius
Ictu fulmineo.

Gold can make its way through the midst of guards, and break through the strongest barriers more easily than the lightning's bolt.

This idea is frequently found in the Greek poets: thus in the fragments of a lyric poet (Fr. Dindorf. p. 135):—

Ὦ χρυσέ, βλάστημα χθονός,
Οἷον ἔρωτα βροτοῖσι φλέγεις,
Πάντων κράτιστε, πάντων τύραννε·
Πολεμεῖς δ' Ἄρεος Κρείσσον' ἔχων δύναμιν,
Πάντα θέλγεις· ἐπὶ γὰρ Ὀρφείαις μελῳδίαις
Εἵπετο δένδρεα καὶ θηρῶν ἀνόητα γένη,
Σοὶ δὲ καὶ χθὼν πᾶσα καὶ πόντος καὶ ὁ παμμήστωρ
Ἄρης·

"O gold, that springest from the earth, with what love thou inflamest men, thou that art mightier than all things, thou that rulest all: thou contendest with greater power than Mars; thou charmest all; for while trees and senseless beasts followed the melodious strains of Orpheus, the whole earth, the sea, and all-subduing Mars attend on thee."

And again (in Grotii Exc. p. 941):—

Χρυσὸς δ' ἀνοίγει πάντα, κ' Ἀΐδου πύλας.

"Gold opens all things, even the gates of Pluto."

Milton ("Paradise Regained," ii. 422) says:—

"Money brings honour, friends, conquest, and realms."

See (Gr., Fr.) Gold.

AVARICE.

Od. iii. 16. 17.

Crescentem sequitur cura pecuniam,
Majorumque fames.

Care and the desire of more attend the still increasing store.

Theocritus (xvi. 64) says:—

Ἀνήριθμος δέ οἱ εἴη
Ἄργυρος· αἰεὶ δὲ πλεόνων ἔχοι ἵμερος αὐτόν.

"May he have countless silver: and may the desire of more always possess him."

Spenser ("Fairy Queen," vi. 9, 21) says:—

"And store of cares doth follow riches' store."

See (Gr., Fr.) Avarice.

Advantages of Moderation.

Od. iii. 16. 21.

Quanto quisque sibi plura negaverit,
A dîs plura feret.

The more we deny to ourselves, the more the gods supply our wants.

See (Fr.) Moderation.

Avarice.

Od. iii. 16. 42.

Multa petentibus
Desunt multa. Bene est, cui deus obtulit
Parcâ, quod satis est, manu.

They are full of wants who covet much. Happy the man to whom God has given enough with stingy hands.

Alpheus of Mytilene, who flourished probably under Augustus, (in Anthol. Pal. ii. p. 30) says:—

Οὐ στέργω βαθυληΐους ἀρούρας,
Οὐκ ὄλβον πολύχρυσον, οἷα Γύγης.
Αὐτάρκους ἔραμαι βίου, Μακρῖνε·
Το μηθὲν γὰρ ἄγαν ἄγαν με τέρπει.

"I care not for fields bearing rich crops, nor immense wealth like Gyges. I long for contentment, Macrinus: for everything in excess disgusts me."

Bacon says:—"The desire of power in excess caused angels to fall; the desire of knowledge in excess caused man to fall; but in charity is no excess, neither can man or angels come into danger by it."

Coleridge expresses the same idea thus:—

"Oh! we are poor querulous creatures! little less
Than all things can suffice to make us happy,
And little more than nothing is enough
To discontent us."

Pleasures of Life.

Od. iii. 19. 21.

Parcentes ego dexteras
Odi: sparge rosas.

I hate niggardly hands: give us roses in abundance.

Cato's Character.

Od. iii. 21. 11.

Narratur et prisci Catonis
Sæpe mero caluisse virtus.

Even the stern old Cato is said to have been often warmed by wine.

Purity of Life.

Od. iii. 23. 17.

Immunis aram si tetigit manus,
Non sumtuosâ blandior hostiâ
Mollivit aversos Penates
Farre pio et saliente micâ.

When the hand of innocence approaches the altar, it is mor sure to appease the anger of the gods by the gift of a small cak and a little crackling salt, than the wicked with his more costl sacrifice.

Euripides (apud Orionem S. p. 55) says to the same effect:—

Εὖ ἴσθ' ὅτ' ἄν τις εὐσεβῶν θύῃ θεοῖς,
Κἂν μικρὰ θύῃ, τυγχάνει σωτηρίας.

"Be assured, when a good man offers sacrifice to the gods, even thoug it be small, he secures safety."

In Psalm xxvi. 6 we find:—"I will wash my hands in innocency: s will I compass thine altar, O Lord."

And in Burns ("Cotter's Saturday Night," st. 17):—

"The Power, incens'd, the pageant will desert,
The pompous strain, the sacerdotal stole;
But haply, in some cottage far apart,
May hear, well pleas'd, the language of the soul;
And in His book of life, the inmates poor enrol."

See (Gr.) God to be propitiated, (Fr.) Innocence.

Woman's Dowry.

Od. iii. 24. 21.

Dos est magna parentium
Virtus, et metuens alterius viri
Certo fœdere castitas,
Et peccare nefas, aut pretium emori.
O quisquis volet impias
Cædes et rabiem tollere civicam;
Si quæret PATER URBIUM
Subscribi statuis, indomitam audeat
Refrenare licentiam,
Clarus postgenitis.

With them a dowry consists in a father's virtue, and the chas tity of a mother, shrinking from the embraces of another, wh considers even the looking on vice as a thing to be rejected wit abhorrence or else recompensed by death. Oh, for some patriot who shall be anxious to stop impious slaughter and civic broils If he shall wish to have inscribed on the pedestals of his statue "Father of his Country," let him dare to bridle our wild licence living for this, to far distant ages.

In a fragment of Hopponax, who flourished about B.C. 523 (apud Stob. Flor. Grot. p. 305) we find the same idea:

γάμος κράτιστός ἐστιν ἀνδρὶ σώφρονι, τρόπον
γυναικὸς χρηστὸν ἔνδον λαμβάνειν· αὕτη γὰρ
ἡ προὶξ οἰκίαν σώζει μόνη· ὅστις δ' ἀτρύφερον τὴν
γυναῖκὰ ἄγει λαβὼν, σύνεργον οὗτος ἀντὶ δεσποίνης
ἔχει εὔνουν, βεβαίαν εἰς ἅπαντα τὸν βίον.

"The best dowry a wise man can receive with his wife is good principles; for this is the dowry alone which preserves a family. Whoever leads home a woman who is not the slave of luxury, possesses a high-principled help mate instead of a mistress, a firm aid for his whole life."

Shakespeare ("Henry VI.," Pt. III. act iii. sc. 2.) says:—

"Why, then mine honesty shall be my dower."

Living Merit.

Od. iii. 24. 31.

Virtutem incolumem odimus,
Sublatam ex oculis quærimus, invidi.

Through envy we hate the noble while they are alive; dead, we cease not to regret their departure.

Stobæus quotes the following lines from Mimnermus:—

Δεινοὶ μὲν ἀνδρὶ πάντες ἐσμὲν εὐκλεεῖ
Ζῶντι φθονῆσαι, κατθανόντα δ' αἰνέσαι.

"We are all too apt to envy the illustrious in life and to praise them after death."

Dionysius (Fr. Com. Gr. p. 781, M.) says:—

Πρὸς τὸν τελευτήσανθ' ἕκαστος, κεἰ σφόδρα
Ζῶν ἐχθρὸς ἦν τις, γίνεται φίλος τότε.

"Every one becomes a friend to the dead, even though he may have been his greatest enemy when alive."

Velleius (ii. 92) says:—"Præsentia invidiâ, præterita veneratione persequimur; his nos obrui, illis instrui credimus."

"We pursue the living with envy, the dead we regard with respect; we consider ourselves overshadowed by the former, instructed by the latter."

Shakespeare ("Much Ado," act iv. sc. 1) says:—

"For it so falls out,
That what we have we prize not to the worth
Whiles we enjoy it; but being lack'd and lost,
Why, then we rack the value; then we find
The virtue, that possession would not show us
Whiles it was ours."

Thus also Bulwer Lytton:—"I know not why we should delay our tokens of respect to those who deserve them, until the heart, that our sympathy could have gladdened, has ceased to beat. As men cannot read the epitaphs inscribed upon the marble that covers them, so the tombs that we erect to virtue often only prove our repentance that we neglected it when with us."

See (Gr.) Envy, men of merit subject to it.

MORAL VIRTUES.

Od. iii. 24. 35.

Quid leges, sine moribus
Vanæ, proficiunt.

What are laws? vain without public virtues to enforce them.

Plautus (Trinum. iv. 3. 25) says:—

"St. Nam nunc mores nihil faciunt quod licet, nisi quod lubet.
Ambitio jam more sancta est, libera'est à legibus.
Scuta jacere. fugereque hostis, more habet licentiam.
Petere honorem pro flagitio, more fit.
Ch. Morem improbum!"

"Stas. For now-a-days, men care nothing for what is right but only for what is agreeable. Ambition is now sanctioned by usage, and is unbridled by the laws. By the present custom men may throw away their shields and run away from the enemy, and thereby they get honour instead of disgrace. Charm. (behind) A shameless custom!"

The same idea is found in the speech of Diodotus (Thucyd. iii. 45):—

Ἁπλῶς τε ἀδύνατον καὶ πολλῆς εὐηθείας, ὅστις οἴεται τῆς ἀνθρωπείας φύσεως ὁρμωμένης προθύμως τι πρᾶξαι ἀποτροπήν τινα ἔχειν ἢ νόμων ἰσχύϊ ἢ ἄλλῳ τῷ δεινῷ.

"It is simply impossible, and the height of folly. to suppose that there are any means to deter men from sin, either by power of laws or any other terror, since human nature carries us impetuously forward to our ends."

Petronius Arbiter (c. xiv.) says:—

Quid faciant leges, ubi sola pecunia regnat?
"What can laws effect, where money reigns supreme?"

POVERTY.

Od. iii. 24. 42.

Magnum pauperies opprobrium jubet
Quidvis et facere et pati,
Virtutisque viam deserit arduæ?

Poverty, looked on as a great disgrace, urges us both to do and suffer anything that we may escape from it, and leads us away from the path of virtue, that directs upward to heaven.

Euripides (Elect. 375) says:—

Ἀλλ' ἔχει νόσον
Πενία, διδάσκει δ' ἄνδρα τῇ χρείᾳ κακόν.

"But poverty possesses this disease; through want it teaches a man evil."

And Lucian (De Merc. Cond. p. 747):—

Πενία πάντα ποιεῖν καὶ πάσχειν αναπείθουσα, ὡς ἐκφύγοι τις αὐτήν.

"Poverty persuading a man to do and suffer everything that he may escape from it."

Addison says:—"Poverty palls the most generous spirits; it cows industry, and casts resolution itself into despair."

See (Gr.) Poverty.

The Education of the Young.

Od. iii. 24. 51.

Eradenda cupidinis
Pravi sunt elementa; et teneræ nimis
Mentes asperioribus
Formandæ studiis.

The germs of sinful desire are to be rooted out; and minds weakened by indulgence must be trained by sterner discipline.

See (Gr.) Education, (Fr.) Education

Riches Dishonestly Acquired.

Od. iii. 24. 62.

Scilicet improbæ
Crescunt divitiæ, tamen
Curtæ nescio quid semper abest rei.

For though the riches of the wicked increase, yet there is always a something wanting to make their store complete.

Solon, in a fragment, (Fr. 11, 71 S.) says:—

Πλούτου δ' οὐδὲν τέρμα πεφασμένον ἀνδράσι κεῖται·
Οἱ γὰρ νῦν ἡμέων πλεῖστον ἔχουσι βίον,
Διπλάσιον σπεύδουσι· τίς ἂν κορέσειεν ἅπαντας.

"There are no bounds that can be set to riches. For those of us, who now possess most of this world's goods, make haste to double them. Who could satisfy the wishes of all?"

Goldsmith's "Traveller" says:—

"Hoards after hoards his rising raptures fill:
Yet still he sighs, for hoards are wanting still."

The Noise and Crowds of a City.

Od. iii. 29. 12.

Omitte mirari beatæ
Fumum et opes strepitumque Romæ.

Cease to admire the smoke, riches, and din of Rome.

Fragmenta Com. Anonym. 360, p. 1250, M.:—

Ἐρημία μεγάλη 'στιν ἡ μεγάλη πόλις·

"A great city is a great desert." This expression is found in Strabo (viii. p. 388, xvi. p. 738), and is quoted by Eustathius (p. 302, 15), referring to the city of Megalopolis in Arcadia.

Frugal Suppers.

Od. iii. 29. 14.

Plerumque gratæ divitibus vices ;
Mundæque parvo sub lare pauperum
Cœnæ, sine aulæis et ostro,
Sollicitam explicuere frontem.

Change of diet is sometimes agreeable to the rich, and th frugal suppers of the poor, under an humble roof, without purp drapery, can smooth the clouded brow.

The Future.

Od. iii. 29. 29.

Prudens futuri temporis exitum
Caliginosâ nocte premit deus ;
Ridetque, si mortalis ultra
Fas trepidat. Quod adest, memento
Componere æquus : cætera fluminis
Ritu feruntur.

God has wisely hidden the events of the future under a dar veil, and smiles if a mortal is distressing himself beyond what i right. Wherefore enjoy the present hour ; the rest is beyond ou power, and changeful as the waters of the river.

Theognis (1075) says to the same effect :—

Πρήγματος ἀπρήκτου χαλεπώτατον ἐστι τελευτὴν
Γνῶναι, ὅπως μέλλει τοῦτο θεὸς τελέσαι·
Ὄρφνη γὰρ τέταται· πρὸ δὲ τοῦ μέλλοντος ἔσεσθαι
Οὐ συνετὰ θνητοῖς πείρατ' ἀμηχανίης.

"It is very difficult to know what will be the result of an act that is un finished, how God will allow it to end: for darkness is stretched over it the end of the trouble is not to be foreseen by mortals, before the matter ha been accomplished."

Pindar (Olymp. xii. 13) says :—

Τῶν δὲ μελλόντων τετύφλωνται φράδαι·

"The knowledge of the future is dim."

Sophocles (Fr. Tereus, v. 1) says :—

Θνητὴν δὲ φύσιν χρὴ θνητὰ φρονεῖν,
Τοῦτο κατειδότας, ὡς οὐκ ἔστιν
Πλὴν Διὸς οὐδεὶς τῶν μελλόντων
Ταμίας, ὅ τι χρὴ τετελέσθαι.

"It is right that mortal man should be humble, knowing that there is no one, except Jupiter, who controls what is to be accomplished."

So Bulwer Lytton says :—"The veil which covers the face of futurity is woven by the hand of mercy."

hakespeare ("Henry IV.," Pt. II. act iii. sc. 1) says :—

"O, if this were seen,
The happiest youth—viewing his progress through,
What perils past, what crosses to ensue,—
Would shut the book, and sit him down and die."

Pope ("Essay on Man," i. 85) says :—

"Oh blindness to the future! kindly giv'n,
That each may fill the circle mark'd by heav'n."

See Gray, "Progress of Poesy," st. i., an imitation of this passage applied music.

We Cannot be Deprived of Past Enjoyment.

Od. iii. 29. 41.

Ille potens sui
Lætusque deget, cui licet in diem
Dixisse, Vixi : cras vel atrâ
Nube polum Pater occupato,
Vel sole puro : non tamen irritum,
Quodcunque retro est, efficiet ; neque
Diffinget, infectumque reddet,
Quod fugiens semel hora vexit.
Fortuna, sævo læta negotio, et
Ludum insolentem ludere pertinax,
Transmutat incertos honores,
Nunc mihi, nunc alii benigna.

That man alone will live master of himself and joyous, who can at the close of each day, "I have lived; to-morrow Jupiter y shroud, if he chooses, the heaven with a dark cloud, or light up with brightest sunshine, yet he will not be able to undo at has gone by, nor change and make void what once the flying ur has carried past. Fortune, exulting in her malice and obnate in playing her proud game, transfers honours from one to other, kind now to me, now to some one else.

This idea is frequently found among the poets : thus Theognis (583) :—

'Αλλὰ τὰ μὲν προβέβηκεν, ἀμήχανόν ἐστι γενέσθαι
'Αργά.

"But what has passed, it is impossible to undo."

Simonides (Fr. 55. S.) says :—

Τὸ γὰρ γεγεναμένον οὐκέτ' ἄρεκτον ἔσται.

"For what is past will never be undone."

Again Palladas (in Anthol. Pal. ii. 304) says :—

Παίγνιόν ἐστι
Τύχης μερόπων βίος, οἰκτρὸς, ἀλήτης,
Πλούτου καὶ πενίης μεσσόθι ῥεμβόμενος.
Καὶ τοὺς μὲν κατάγουσα πάλιν σφαιρηδὸν ἀείρει,
Τοὺς δ' ἀπὸ τῶν νεφελῶν εἰς 'Αΐδην κατάγει.

"The life of man is the plaything of fortune, pitiable, wayfaring, oscillating between riches and poverty; bringing some down, she raises them again aloft like a ball, while she brings others down from the clouds to Hades."

Cowley, in his Essay "Of Myself," says:—

"Boldly say each night—
To-morrow let my sun his beams display
Or in clouds hide them: I have lived to-day."

Dryden says:—

"Be fair or foul, or rain or shine,
The joys I have possess'd, in spite of fate, are mine;
Not heaven itself upon the past hath power,
What has been, has been, and I have had my hour.

Chapman thus speaks of the whims of fortune:—

"Fortune the great commandress of the world,
Hath divers ways to enrich her followers:
To some she honour gives without deserving;
To other some, deserving, without honour;
Some wit, some wealth, and some wit without wealth;
Some wealth without wit; some nor wit nor wealth,
But good smock faces, or some qualities
By nature without judgment; with the which
They live in sensual acceptation,
And make show only without touch of substance."

I Wrap Myself in my own Integrity.

Od. iii. 29. 53.

Laudo manentem: si celeres quatit
Pennas, resigno quæ dedit, et meâ
Virtute me involvo, probamque
Pauperiem sine dote quæro.

I commend fortune while she stays: if she flaps her swiftly moving wings, I resign what she has bestowed, and, wrapping myself in the mantle of mine own integrity, seek only honest poverty.

The same idea is found in Plutarch (De Tranquill. vol. vii. p. 856. R.):—

Ἡδὺ μὲν ἄν τι φέρῃς, ὀλίγον δ' ἄχος, ἢν ἀπολείπῃς.

"It is pleasant if thou bringest anything, but little loss if thou failest."

And in Seneca (De Tranquill. 11):—"Quandocunque autem reddere jubebitur, non queretur cum fortunâ, sed dicet, 'Quia imperas, cedo gratus libensque. Si quid habere me tui volueris, etiam nunc servabo: si aliud placet, ego vero factum signatumque argentum, domum familiamque meam reddo restituo.'"

"Whensoever the wise man is ordered to give up what he has received, he will not dispute with fortune, but will say: 'Since thou orderest it so, I gratefully and willingly give them up. If thou art willing that I should keep anything of thine, I shall still preserve it; if it otherwise please thee, I give up and restore my money and plate, my house and family.'"

Shakespeare ("Henry VIII.," act iii. sc. 2) makes Wolsey say:—

"My robe,
And my integrity to heaven, is all
I dare now call my own."

See Pitt's Life, by Lord Stanhope, for Pitt's quotation of this stanza.

Spenser ("Fairy Queen," ii. 7. 2) says:—

"And evermore himself with comfort feeds,
Of his own virtues and praiseworthy deeds."

The Poet Immortal.

Od. iii. 30. 1.

Exegi monumentum ære perennius,
Regalique situ pyramidum altius;
Quod non imber edax, non Aquilo impotens
Possit diruere, aut innumerabilis
Annorum series, et fuga temporum.

I have raised a monument more lasting than brazen statue, and higher than the royal pyramids, a monument which shall not be destroyed by the wasting rain, the fury of the north wind, by a countless series of years, or the flight of ages.

Pindar (Pyth. vi. 7) says somewhere to the same effect:—

Ἑτοῖμος ὕμνων
Θησαυρὸς ἐν πολυχρύσῳ
Ἀπολλωνίᾳ τετείχισται νάπᾳ·
Τὸν οὔτε χειμέριος ὄμβρος ἐπακτὸς ἐλθὼν
Ἐριβρόμου νεφέλας στρατὸς ἀμείλιχος,
Οὔτ' ἄνεμος ἐς μυχοὺς ἁλὸς
Ἄξει, παμφόρῳ χεράδει τυπτόμενον.

"A great collection of songs (in honour of victories at the Pythian games) is kept in the rich valley sacred to Apollo, which neither winter storms, rushing furiously, the impetuous force of the loud-roaring cloud, nor the wind shall convey into the depths of the sea, overwhelmed by the sand carrying all things with it."

And again, speaking of those who fell at Thermopylæ, says:—

οὔτ' εὐρὼς
Οὔθ' ὁ πανδαμάτωρ ἀμαυρώσει χρόνος.

"Neither rust nor all-subduing time shall obliterate the remembrance of them."

And Shakespeare, in one of his sonnets, says:—

"Not marble, nor the gilded monuments
Of princes, shall outlive this powerful rhyme."

Simonides (Fr. 74, S.) says, however:—

Χρόνος ὀξὺς ὀδόντας
Πάντα καταψήχει καὶ βιαιότατα.

"Time with its teeth quickly gnaws away all things, even the strongest."

See (Gr.) The Poet.

Pride.

Od. iii. 30. 14.

Sume superbiam
Quæsitam meritis.

Assume the pride won by your deserts.

Milton ("Paradise Lost," iii. 317) has imitated this line:—

"All power
I give thee; reign for ever, and assume
Thy merits."

Increasing Age.

Od. iv. 1. 3.

Non sum qualis eram bonæ
Sub regno Cinaræ.

I am no longer such as I was in the reign of the indulge Cinara.

Good Education.

Od. iv. 4. 33.

Doctrina sed vim promovet insitam,
Rectique cultus pectora roborant:
Utcunque defecere mores,
Indecorant bene nata culpæ.

It is training that improves the powers implanted in us nature, and sound culture that is the armour of the breast; wh moral training fails, the noblest endowments of nature blemished and lost.

Euripides (Hec. 600) says:—

*Ἔχει γε μέντοι καὶ τὸ θρεφθῆναι καλῶς
Δίδαξιν ἐσθλοῦ.*

"If thou art brought up honourably, this has indeed the power of insp ing principles of goodness."

And again (Iphig. in Aul. 562):—

*Τροφαὶ δ'αἱ παιδευόμεναι
Μέγα φέρουσιν εἰς ἀρετάν.*

"The education that trains men, contributes much to virtue."

Quintilian (xii. 2) says:—"Virtus, etiamsi quosdam impetus a natu sumit, tamen perficienda doctrinâ est."

"Virtue, though she may receive some originating force from nature, must be brought to perfection by the power of education."

So Pope ("Moral Essays," i. 1. 149):—

"'Tis education forms the common mind;
Just as the twig is bent, the tree's inclined."

And Waller says :—

"'Tis art and learning that draw forth
The hidden seeds of native worth."

UNYIELDING.

Od. iv. 4. 65.

Merses profundo, pulchrior evenit :
Luctere multâ proruet integrum
Cum laude victorem, geretque
Prœlia conjugibus loquenda.

Plunged in the ocean, more fair comes forth its star; shouldst thou wrestle and win, it bears the winner down, conquers its conquerors, and wives in safety babble of its wars.

Thus Pindar (Pyth. ii. 145) says :—

ἀβάπτιστός εἰμι, φελλὸς ὣς,
Ὑπὲρ ἕρκος ἅλμας.

"Like a cork, I swim on the surface of the deep without being submerged."

See Livy, xxvii. 14, and Rutil. Itin. i. 129.

LOSS OF FORTUNE.

Od. iv. 4. 70.

Occidit, occidit
Spes omnis, et fortuna nostri
Nominis.

Fallen, fallen is the hope and fortune of our name.

LONGING FOR A FRIEND'S RETURN.

Od. iv. 5. 15.

Sic desideriis icta fidelibus
Quærit patria Cæsarem.

His fatherland, smit with a fond longing, waits with impatience the return of Cæsar.

Æschylus (Agam. 1174) says :—

θεός περ ἱμέρῳ πεπληγμένος.

"The god smit by a longing desire."

CRIME FOLLOWED BY PUNISHMENT.

Od. iv. 5. 24.

Culpam Pœna premit comes.

Punishment follows close on the heels of crime.

Coleridge says :—

> "Every crime
> Has, in the moment of its perpetration,
> Its own avenging angel,—dark misgiving,
> An ominous sinking at the inmost heart."

See (Gr.) Crime, (Fr.) Crimes.

The Pleasures of Peace.

Od. iv. 5. 29.

Condit quisque diem collibus in suis,
Et vitem viduas ducit ad arbores.

Every one sees the close of day on his own hills, and weds his vine to the widowed elm.

Callimachus (Epigr. 2) says :—

ἥλιον ἐν λέσχῃ κατεδύσαμεν.

"We see the sun set in pleasing conversation."

Thomson says of the delights of peace :—

> "Fair Peace! how lovely, how delightful thou!
> By whose wide tie the kindred sons of men
> Like brothers live, in amity combined,
> And unsuspicious faith; while honest toil
> Gives every joy, and to those joys a right,
> Which idle, barbarous rapine but usurps.
> Beneath thy calm inspiring influence
> Science his views enlarges, Art refines,
> And swelling Commerce opens all her ports:
> Bless'd be the man divine who gives us thee!"

See (Gr.) Peace.

Uncertainty of Life.

Od. iv. 7. 17.

Quis scit, an adjiciant hodiernæ crastina summæ
Tempora Dî superi?

Who knows whether the gods will add to-morrow to the present hour?

Anacreon (xv. 9) says :—

τὸ σήμερον μέλει μοι, τὸ δ' αὔριον τίς οἶδεν; ὡς οὖν ἔτ' εὐδί' ἐστι καὶ πῖνε καὶ κύβευε, καὶ σπένδε τῷ Λυαίῳ.

"To-day is my business: who knows what to-morrow will bring forth? While, therefore, it is still fair weather, drink, play, and offer libations to Bacchus."

Palladas (xxix. 1. A. Br. ii. 413) says :—

πᾶσι θανεῖν μερόπεσσι ὀφείλεται, οὐδέ τις ἐστιν, αὔριον εἰ ζήσει θνητὸς ἐπιστάμενος· Τοῦτο σαφῶς, ἄνθρωπε, μαθὼν εὔφραινε σεαυτόν.

THE HAPPY MAN.

Od. iv. 9. 45.

Non possidentem multa vocaveris
Recte beatum; rectius occupat
  Nomen beati, qui deorum
    Muneribus sapienter uti,
Duramque callet pauperiem pati,
Pejusque leto flagitium timet;
  Non ille pro caris amicis
    Aut patriâ timidus perire.

It is not the rich man that thou shouldst rightly call happy, but he who knows how to use with wisdom the gifts of the gods, and to bear the annoyances of poverty with patience, fearing a deed of shame worse than death: such a man is always ready to die for his friends or fatherland.

So Cowper ("The Task," book vi. l. 912) says:—

"He is the happy man whose life, even now,
Shows somewhat of that happier life to come;
Who doomed to an obscure but tranquil state,
Is pleased with it, and, were he free to choose,
Would make his fate his choice; whom peace, the fruit
Of virtue, and whom virtue, fruit of faith,
Prepare for happiness; bespeak him one
Content indeed to sojourn, while he must,
Below the skies, but having there his home.
The world o'erlooks him in her busy search
Of objects more illustrious in her view;
And occupied as earnestly as she,
Though more sublimely, he o'erlooks the world;
She scorns his pleasures, for she knows them not;
He seeks not hers, for he has proved them vain."

See (Gr. Fr.) Country, to die for.

WINE.

Od. iv. 12. 19.

Spes donare novas largus, amaraque
  Curarum eluere efficax.

Wine, that is mighty to inspire new hopes and able to wash away the bitters of care.

In a fragment of the Cyprian poems (8 Meiell.) Nestor thus addresses Menelaus:—

Οἶνόν τοι, Μενέλαε, θεοὶ ποίησαν ἄριστον
Θνητοῖς ἀνθρώποισιν ἀποσκεδάσαι μελεδῶνας.

"Menelaus, the gods have made wine for mortals to dissipate their cares."

See (Gr.) Wine.

Enjoy the Present.

Od. iv. 12. 25.

Verum pone moras, et studium lucri ;
Nigrorumque memor, dum licet, ignium,
Misce stultitiam consiliis brevem :
Dulce est desipere in loco.

But be up and doing, lay aside thy love for amassing wealth ; and remembering the gloomy pile, blend, while thou mayest, a little folly with thy worldly schemes : it is pleasant to unbend at the proper moment.

Seneca (De Tranq. an. 15) says :—

Sive Græco poetæ credimus, aliquando et insanire jucundum est.

"Or if we may believe the Greek poet, it is pleasant at times to play the fool."

Callimachus (Ep. 36, 2) says :—

Ἐν δ' οἴνῳ καίρια συγγελάσαι.

"And to enjoy himself seasonably over wine."

And Theognis (313) says :—

Ἐν μὲν μαινομένοις μάλα μαίνομαι, ἐν δὲ δικαίοις
πάντων ἀνθρώπων εἰμὶ δικαιότατος.

"Among the foolish, I am the most foolish ; among the pious, I am the most pious of all men."

See (Gr.) Enjoy the Present.

Fear increased by Distance.

Epod. i. 17.

Comes minore sum futurus in metu,
Qui major absentes habet.

Beside you, I shall be in less fear, which is always increased when we are absent.

The Inhabitant of the Country.

Epod. ii. 1.

Beatus ille, qui procul negotiis,
Ut prisca gens mortalium,
Paterna rura bubus exercet suis,
Solutus omni fœnore ;
Neque excitatur classico miles truci,
Neque horret iratum mare ;
Forumque vitat, et superba civium
Potentiorum limina.

Happy the man who, far from the busy haunts of life, like the ancient race of men, ploughs his paternal fields with his own team,

with mind unruffled by cares a...
soldier roused by the trumpet's...
angry storms that harrow up th...
and the insolent thresholds of t...

Aratus (Phaenom. 108) speaks so...

Οὔπω λευγαλέου τό...
Οὐδὲ διακρίσιος πε...
Αὔτως δ' ἔζωον, χα...
Καὶ βίον οὔπω νῆες...
Ἀλλὰ βόες καὶ ἄρ...

"Men did not as yet know th... hate and tumult. Thus they li... oured; it was not ships that ... oxen and ploughs that supplied it...

Bacchylides (Fr. 10) thus speak...

Χαλκεᾶν δ' οὐκέτι σαλπίγ...
ὕπνος ἀπὸ βλεφάρων

"There is not the clang of th... from the eyelids."

It ...
he w...
to be ...
of sli...
for hi...

So Co...

THE PLEASU...

P...
Co...
Beh...
The ...
Of obj...
And oc...
Though ...
She scorn...
He seeks n...

Libet jacere m...
Modo in te...
Labuntur altis...
Queruntur i...
Fontesque lym...
Somnos quod...

Ou...

Spes donare no...
Curarum elu...

Wine, that is mighty to inspi... away the bitters of care.

In a fragment of the Cypriar... Menelaus:—

Οἶνόν τοι, Με...
Θνητοῖς ἀνθρ...

"Menelaus, the gods have

… (Il. xvii. 674) speaks of the sharp sight of the eagle:—

Αἰετός, ὅν ῥά τέ φασιν
Ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν.

"… eagle, which they say is quickest in sight of birds that fly."

… (apud Stob. T. 23, 2) says:—

"Ἀγαθοὶ [illegible]
[illegible]

"… quick to see the evil in another; when we ourselves commit it we do not recognise it."

…speare ("Coriolanus," act ii. sc. 1) says:—

"… that you could turn your eyes towards the napes of your necks, and … interior survey of your good selves!"

See (Gr.) The Note, (Fr.) [illegible]

An Uncouth Genius.

Sat. i. 3. 29.

…dior est paulo! minus aptus acutis
… horum hominum! rideri possit, eo quod
…ius tonso toga defluit, et male laxus
… calceus haeret! At est bonus, ut melior vir
…ius quisquam: at tibi amicus: at ingenium ingens
… latet hoc sub corpore.

… friend be somewhat given to passion, not quite suited … taste of the men now-a-days, to be laughed at per… his hair is ill trimmed, his gown hangs awry, and … too large for his feet. All this may be true; yet he …ow, so that there is no one better; he is your intimate … mighty mind lurks under his uncouth body.

A Neglected Field.

Sat. i. 3. 36.

Namque
…ctis urenda filix innascitur agris.

… fit only to be burned, grows up in uncultivated …

[illegible]

with mind unruffled by cares about money: he is not like the soldier roused by the trumpet's loud alarm, nor does he dread the angry storms that harrow up the deep; he abjures the law-courts and the insolent thresholds of the great.

Aratus (Phænom. 108) speaks somewhat to the same effect:—

Οὔπω λευγαλέου τότε νείκεος ἠπίσταντο,
'Ουδὲ διακρίσιος περιμεμφέος οὐδὲ κυδοιμοῦ·
Αὔτως δ' ἔζωον, χαλεπὴ δ' ἀπέκειτο θάλασσα·
Καὶ βίον οὔπω νῆες ἀπόπροθεν ἠγίνεσκον,
'Αλλὰ βόες καὶ ἄροτρα.

"Men did not as yet know the miseries of strife, of contentious wranglings, and tumult. Thus they lived happily; the dangers of the sea were untried; it was not ships that brought food from distant countries, but oxen and ploughs that supplied it."

Bacchylides (Fr. 10) thus speaks of the blessings of peace:—

Χαλκέων δ' οὐκέτι σαλπίγγων κτύπος, οὔτε συλᾶται μελίφρων ὕπνος ἀπὸ βλεφάρων·

"There is not the clang of the brazen trumpet, nor is sweet sleep driven from the eyelids."

See (Gr.) Peace.

The Pleasures of a Country Life.

Epod. ii. 23.

Libet jacere modo sub antiquâ ilice,
  Modo in tenaci gramine.
Labuntur altis interim ripis aquæ;
  Queruntur in sylvis aves;
Fontesque lymphis obstrepunt manantibus,
  Somnos quod invitet leves.

I am delighted to recline, now under some aged oak, now on the matted grass; meanwhile the brooks glide along within their high banks, the birds mournfully complain in the woods, and the fountains murmur with their purling waters, so as to invite gentle sleep.

How beautifully Milton ("Il Penseroso," l. 130) describes the same scene:—

"And when the sun begins to fling
His flaring beams, me, goddess, bring
To arched walks of twilight groves,
And shadows brown, that Sylvan loves:
There in close covert, by some brook,
Where no profaner eye may look,
Hide me from day's garish eye;
While the bee, with honey'd thigh,
That at her flowery work doth sing,
And the waters murmuring,
With such consort as they keep,
Entice the dewy feathered sleep."

Gray, in his "Elegy," says:—

> "There at the foot of yonder nodding beech,
> That wreathes its old fantastic roots so high,
> His listless length at noontide would he stretch,
> And pore upon the brook that babbles by."

A Scoundrel.

Epod. iv. 5.

Licet superbus ambules pecuniâ,
Fortuna non mutat genus.

Though thou walkest in all the insolence of upstart-wealth, fortune changes not thy scoundrelly character.

Menander (Fr. Com. Gr. p. 960, M.) thinks otherwise of the power of riches:—

Τοῦτο μόνον ἐπισκοτεῖ καὶ δυσγένειαν, καὶ τρόπου πονηρίαν, τὸ πολλὰ κεκτῆσθαι.

"The possession of great wealth conceals both low birth and a knavish character."

See (Gr.) Scamp.

Night for Deeds of Darkness.

Epod. v. 51.

O rebus meis
Non infideles arbitræ,
Nox, et Diana quæ silentium regis,
Arcana cum fiunt sacra,
Nunc, nunc adeste.

O faithful arbitresses of my deeds, Night, and Diana, who rulest the silence when secret solemnities are performed, now be present.

Shakespeare ("Henry VI.," Pt. II. act i. sc. 4) says:—

> "Deep night, dark night, the silent of the night,
> The time when screech-owls cry and ban-dogs howl,
> And spirits walk, and ghosts break up their graves;
> That time best fits the work we have in hand."

Enjoy the Present.

Epod. xiii. 3.

Rapiamus, amici,
Occasionem de die; dumque virent genua,
Et decet, obductâ solvatur fronte senectus.
Tu vina Torquato move consule pressa meo.
Cætera mitte loqui: deus hæc fortasse benignâ
Reducet in sedem vice.

My friends, let us seize the moment as it flies, and, while our strength is fresh and it becomes our youth, let the clouded brow of sadness be far away. Bring forth the wine-cask stored in the

year of my friend the consul Torquatus. Cease to talk of other things: perhaps the Deity will benignly change this gloomy hour, and bring back to you the joys of former days.

THE DISCONTENT OF MANKIND.

Sat. i. 1. 1.

Quî fit, Mæcenas, ut nemo, quam sibi sortem
Seu ratio dederit, seu fors objecerit, illâ
Contentus vivat; laudet diversa sequentes?

How comes it, Mæcenas, that no one lives contented with the lot "unto which God hath called him," or which accident has given him, but envies the life of those who are following other pursuits?

Maximus Tyrius, who flourished in the time of the Antonines, follows out the same idea (Diss. 21. 1):—

Χαλεπὸν εὑρεῖν ἀκριβῆ βίον, ὥσπερ καὶ ἄνδρα, ἀλλὰ παντὶ ἀνακέκραται ἔνδειά τις πρὸς τὸ ἄκρως καλὸν, καὶ πλεονεκτεῖ ἕτερος ἑτέρου, ὅτῳ ἂν ἐλάττω τὰ ἐνδέοντα ᾖ. Καὶ ἴδοις ἂν τὸν μὲν γεωργικὸν μακαρίζοντα τοὺς ἀστικοὺς ὡς συνόντας βίῳ χαρίεντι καὶ ἀνθηρῷ· τοὺς δὲ ἀπὸ τῶν ἐκκλησιῶν καὶ τῶν δικαστηρίων, καὶ τοὺς πάνυ ἐν αὐτοῖς εὐδοκίμους, ὀδυρομένους τὰ αὑτῶν καὶ εὐχομένους ἐπὶ σκαπάνῃ βιῶναι καὶ γηδίῳ σμικρῷ. Ἀκούσῃ δὲ τοῦ μὲν στρατιωτικοῦ τὸν εἰρηνικὸν εὐδαιμονίζοντος, τοῦ δὲ ἐν εἰρήνῃ τὸν στρατιωτικὸν τεθηπότος· Καὶ εἴ τις θεῶν ὥσπερ ἐν δράματι ὑποκριτὰς ἀποδύσας ἕκαστον τοῦ παρόντος βίου καὶ σχήματος μεταμφιέσει τὰ τοῦ πλησίον, αὖθις αὖ οἱ αὐτοὶ ἐκεῖνοι ποθήσουσι μὲν τὰ πρότερα, ὀδυροῦνται δὲ τὰ παρόντα. Οὕτω δυσάρεστόν τι ἐστὶν ὁ ἄνθρωπος κομιδῇ καὶ φιλαίτιον καὶ δεινῶς δύσκολον καὶ οὐδὲν τῶν αὑτοῦ ἀσπάζεται.

"It is difficult to find a perfect mode of life, as well as man; there is always something wanting even in the best: each hankers after what is his neighbour's, wherever he thinks himself inferior. You may see the husbandman pronouncing the citizen happy, because he leads a pleasant and joyous life. And again, politicians and lawyers, even the most distinguished among them, lamenting their lot, and praying that they might spend their lives cultivating their own little property. Then you will hear the soldier praising the life of the civilian, and the civilian looking with envy on that of the soldier. And if any god, having stripped each of his present mode of life, like players on the stage, were to exchange it for that of his neighbour, these same individuals will long for their former mode of life, and bewail their present. So difficult to please is man; very much so; discontented, fearfully peevish, liking nothing that belongs to himself."

Himerius, who flourished A.D. 350, says (Ecl. 20, p. 272) somewhat to the same effect:—

Δεινὴ ἡ συνήθεια κόρον τεκεῖν καὶ τὴν ἐξουσίαν ὕβρει λυμήνασθαι. Οἰκοῦντες γῆν ζητοῦμεν θάλασσαν καὶ πλέοντες πάλιν περισκοποῦμεν τὰ λήϊα. Ὁ πλωτὴρ μακαρίζει γηπόνον· καὶ τὸν ναύτιλον ἀρότης ἡγεῖται πάλιν εὐδαίμονα. Ταῦτα πάντα τοῦ κόρου παίγνια.

"To follow anything habitually is apt to produce ennui, and in the case

of the powerful creates insolence. We, who dwell on land, seek the se
and again, we who plough the deep, long for the corn fields. The sail
pronounces the husbandman happy; and again, the husbandman thinks th
sailer. All these feelings are the pastimes of ennui."

Death or Victory.

Sat. i. 1. 8.

Militia est potior: quid enim? concurritur: horæ
Momento cita mors venit, aut victoria læta.

The warrior's life is preferable; for why? the battle joins, an
in the twinkling of an eye comes speedy death or joyous victory.

The Inconsistency of Mankind.

Sat. i. 1. 15.

Si quis deus, En ego, dicat,
Jam faciam, quod vultis: eris tu, qui modo miles,
Mercator: tu, consultus modo, rusticus: hinc vos,
Vos hinc mutatis discedite partibus. Eia,
Quid statis? Nolint. Atqui licet esse beatis.
Quid causæ est, merito quin illis Jupiter ambas
Iratus buccas inflet? neque se fore posthac
Tam facilem dicat, votis ut præbeat aurem?

If any god were to say, lo! I shall now do what you wish; tho
who wast lately a soldier shalt be a merchant; thou, lately
lawyer, shalt be a farmer: quick, change places, and be gon
Why are you standing? They wouldn't budge. And yet the
had it in their power to be happy to their utmost wishe
Must not Jupiter be highly indignant, and in his rage puff ou
both his cheeks, declaring that he will not again be so indulge
as to listen to their prayers.

Truth in Jest.

Sat. i. 1. 25.

Quanquam ridentem dicere verum
Quid vetat?

And yet what prevents us from telling the truth in a laughin
way?

Jesting Apart.

Sat. i. 1. 27.

Sed tamen amoto quæramus seria ludo.

But yet, laying aside our sportive mood, let us pursue ou
theme with graver air.

The Ant.

Sat. i. 1. 32.

Sicut
Parvula (nam exemplo est) magni formica laboris
Ore trahit, quodcunque potest, atque addit acervo,
Quem struit, haud ignara ac non incauta futuri.

As the ant, little though it is, (for she is a good example of laborious life,) draws with its mouth whatever it can, and adds to the heap which it is gathering, wisely providing for the future wants which it foresees.

Titinius, who is supposed to have flourished B.C. 170, thus speaks (apud Nonium. p. 224):—

Formicæ pol persimile est rusticus homo.

"The husbandman by Pollux is very like to the ant."

See Proverbs vi. 6.

The Miser.

Sat. i. 1. 64.

Ut quidam memoratur Athenis
Sordidus ac dives, populi contemnere voces
Sic solitus: Populus me sibilat; at mihi plaudo
Ipse domi, simul ac nummos contemplor in arcâ.
Tantalus a labris sitiens fugientia captat
Flumina. Quid rides? mutato nomine, de te
Fabula narratur. Congestis undique saccis,
Indormis inhians, et tamquam parcere sacris
Cogeris, aut pictis tanquam gaudere tabellis.
Nescis quo valeat nummus? quem præbeat usum?
Panis ematur, olus, vini sextarius: adde,
Queis humana sibi doleat natura negatis.

As the story goes of a mean, though rich miser at Athens, who used to despise the taunts of the people and say: "The people hiss me, indeed, but I chuckle at home when I count my money in my chest." The thirsting Tantalus tries to catch the waters retreating from his lips. Why dost thou smile? Change the name, and the tale is told of thee. Thou sleepest dozing with open mouth over thy sacks of gold, while thy avarice forces thee to spare them, as if they were sacred to the gods, or to gaze on them like pictures. Wouldest thou know the value of money or for what it may be used? Well, then, thou mayest buy bread, pot-herbs, wine, and all those other comforts, which human nature cannot do without and be happy.

Menander (Fr. Com. Gr. p. 924, M.) says to the same effect:—

Τἀργύριον εἶναι μειράκιόν σοι φαίνεται
Οὐ τῶν ἀναγκαίων καθ' ἡμέραν μόνον
Τιμὴν παρασχεῖν δυνατὸν ἄρτων, ἀλφίτων,
Ὄξους, ἐλαίου, μείζονος δ' ἄλλου τινός.

"Money appears to you to be a servant able to furnish not only daily necessaries—bread, barley, cakes, vinegar, oil—but everything of greater value."

Ben Johnson ("Every Man out of his Humour," act i.) says:—

"Poor worms, they hiss at me, whilst I at home
Can be contented to applaud myself, . . . with joy
To see how plump my bags are and my barns."

And Pope ("Moral Essays," iii. 79) says:—

"What riches give us, let us then inquire?
Meat, fire, and clothes. What more? Meat, clothes, and fire.
Is this too little?"

Dean Kirwan thus describes the miser:—

"Through every stage and revolution of life, the miser remains invariably the same; or if any difference, it is only this, that as he advances into the shade of a long evening he clings closer and closer to the object of his idolatry; and while every other passion lies dead and blasted in his heart, his desire for more pelf increases with renewed eagerness, and he holds by a sinking world with an agonising grasp, till he drops into the earth with the increased curses of wretchedness on his head, without the tribute of a tear from child or parent, or an inscription on his memory, but that he lived to counteract the justice of Providence, and died without hope or title to a blessed immortality."

May I be Poor of such Blessings.

Sat. i. 1. 78.

Horum
Semper ego optârim pauperrimus esse bonorum.

For my part I should prefer to be always poor in blessings such as these.

Spenser, in his "Fairy Queen" (ii. 7, 12), says:—

"Far otherwise (said he) I riches read,
And deem them root of all disquietness;
First got with guile, and preserved with dread."

And Goldsmith, in his "Deserted Village," says:—

"The heart distrusting, asks if this be joy."

The Golden Mean.

Sat. i. 1. 106.

Est modus in rebus; sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.

There is a mean in all things; there are, in short, certain fixed limits, on either side of which what is right cannot exist.

Dryden:—"There is a mean in all things, and a certain measure, wherein the good and the beautiful consist, and out of which they never can depart."

All Mankind anxious to Outstrip their Neighbours.

Sat. i. 1. 114.

Ut, cum carceribus missos rapit ungula currus,
Instat equis auriga suos vincentibus, illum
Præteritum temnens extremos inter euntem.
Inde fit, ut raro, qui se vixisse beatum
Dicat, et exacto contentus tempore vitæ
Cedat uti conviva satur, reperire queamus.

As when the steed hurries forward the chariot from the barrier, the driver presses on those who have outstripped him, caring nothing for those whom he has distanced. Hence it happens that we can seldom find the man who will say that he has passed a happy life, and, content with the time that has gone by, rise like a satisfied guest from the banquet of life.

Aristotle (apud Maxim. et Anton. p. 878) says:—

Ἐκ τοῦ βίου κράτιστόν ἐστιν ἐξελθεῖν ὡς συμποσίου, μήτε διψῶντα, μήτε μεθύοντα.

"It is best to rise from life as from a banquet, neither thirsty nor drunken."

And an anonymous writer (Apud. Stob.):—

Ὥσπερ ἐκ συμποσίου ἀπαλλάττομαι οὐδὲν δυσχεραίνων, οὕτω καὶ ἐκ τοῦ βίου, ὅταν ἡ ὥρα ᾖ.

"As I depart from the banquet in no ways dissatisfied, so also from life when the hour comes."

Sir W. Scott, in "Anne of Geierstein" (ch. xvi.), used this metaphor:—

"Death is dreadful, but, in the first spring-tide of youth, to be snatched forcibly from the banquet to which the individual has but just sat down, is peculiarly appalling."

And Pope ("Essay on Man," Ep. iii. l. 69) has the same metaphor:—

"The creature had his feast of life before;
Thou, too, must perish when thy feast is o'er!"

Mote in our own Eye.

Sat. i. 3. 25.

Quum tua pervideas oculis male lippus inunctis,
Cur in amicorum vitiis tam cernis acutum
Quam aut aquila aut serpens Epidaurius? At tibi contra
Evenit, inquirant vitia ut tua rursus et illi.

While thou lookest on thine own faults as if through a distempered medium, why art thou as sharp-sighted to the defects of thy friends as an eagle or Epidaurian serpent? But be assured that the result of this conduct is that thy own faults, too, are closely scanned.

Homer (Il. xvii. 674) speaks of the sharp sight of the eagle :—

Αἰετὸς, ὅν ῥά τέ φασιν
Ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν.

"The eagle, which they say is quickest in sight of birds that fly."

Sosicrates (apud Stob. T. 23, 2) says :—

Ἀγαθοὶ δὲ τὸ κακὸν ἐσμὲν ἐφ᾽ ἑτέρων ἰδεῖν,
Αὐτοὶ δ᾽ ὅταν ποιῶμεν, οὐ γινώσκομεν.

"We are quick to see the evil in another; when we ourselves commit the same, we do not recognise it."

So Shakespeare ("Coriolanus," act ii. sc. 1) says :—

"Oh that you could turn your eyes towards the napes of your necks, and make but an interior survey of your good selves!"

See (Gr.) The Mote, (Fr.) Wallet-Bearers.

An Uncouth Genius.

Sat. i. 3. 29.

Iracundior est paulo? minus aptus acutis
Naribus horum hominum? rideri possit, eo quod
Rusticius tonso toga defluit, et male laxus
In pede calceus hæret? At est bonus, ut melior vir
Non alius quisquam: at tibi amicus: at ingenium ingens
Inculto latet hoc sub corpore.

If your friend be somewhat given to passion, not quite suited to the refined taste of the men now-a-days, to be laughed at perhaps because his hair is ill trimmed, his gown hangs awry, and his shoes are too large for his feet. All this may be true; yet he is a good fellow, so that there is no one better; he is your intimate friend, and a mighty mind lurks under his uncouth body.

A Neglected Field.

Sat. i. 3. 36.

Namque
Neglectis urenda filix innascitur agris.

For the fern, fit only to be burned, grows up in uncultivated ground.

Bishop Hall says :—"The best ground untilled soonest runs out into rank weeds. A man of knowledge that is either negligent or uncorrected, cannot but grow wild and godless."

Blackmore on the Creation, says :—

"The glebe untill'd might plenteous crops have borne;
Rich fruits and flowers, without the gard'ner's pains,
Might every hill have crown'd, have honour'd all the plains."

We Misrepresent the Virtues of our Friends.

Sat. i. 3. 54.

Hæc res et jungit, junctos et servat amicos.
At nos virtutes ipsas invertimus, atque
Sincerum cupimus vas incrustare.

It is this which joins together and keeps friends attached. But stead of following such maxims, we are only too apt to take rtues even for vices, and rejoice to begrime the untainted ssel.

Seneca (De Provid. vi.) says:—

Non est ista solida et sincera felicitas; crusta est.

"This is not a solid and unmixed happiness; it is mere outward crust."

Shakespeare ("Much Ado," act iii. sc. 1) says:—

"So turns she every man the wrong side out."

All Loaded with Faults.

Sat. i. 3. 67.

Quam temere in nosmet legem sancimus iniquam!
Nam vitiis nemo sine nascitur: optimus ille est,
Qui minimis urgetur.

How foolishly do we enact laws that are turned against ourelves! For no one is born without faults: he is the most perfect 'ho is subject to the fewest.

Forgive our Debtors as we wish our Debts to be Forgiven.

Sat. i. 3. 74.

Æquum est,
Peccatis veniam poscentem reddere rursus.

It is only right that he who asks forgiveness for his offences, hould be prepared to grant it to others.

Lord Herbert says:—"He that cannot forgive others, breaks the bridge 'er which he must pass himself; for every man has need to be forgiven."

And Shakespeare ("Measure for Measure," act ii. sc. 2):—

"Alas! alas!
Why, all the souls that were, were forfeit once;
And He that might the vantage best have took
Found out the remedy. How would you be,
If He, which is the top of judgment, should
But judge you as you are? O, think on that;
And mercy then will breathe within your lips,
Like man new made."

Social Good.

Sat. i. 3. 97.

Sensus moresque repugnant,
Atque ipsa utilitas, justi prope mater et æqui.

The general sense of mankind, and the established customs of nations, and social good, which may, as it were, be called the parent of justice and equity, rise up in opposition.

The Poetaster.

Sat. i. 4. 12.

Piger scribendi ferre laborem;
Scribendi recte: nam, ut multum, nil moror.

Too lazy to submit to the labour of writing, I mean of writing well; for as to quantity, I care not for that.

The Satirist Spares not his Friend.

Sat. i. 4. 34.

Fœnum habet in cornu; longe fuge: dummodo risum
Excutiat sibi, non hic cuiquam parcet amico:
Et, quodcunque semel chartis illeverit, omnes
Gestiet a furno redeuntes scire lacuque,
Et pueros et anus.

He has hay on his horns, avoid him as a furious bull; if he can raise a laugh, he will not spare his best friend, and whatever he has once scribbled on his paper, he will never rest till all, young and old, even the rabble, returning from the oven or well, should be able to repeat it.

Pope, in his imitations of Horace (ii. sat. i. l. 69), says:—

**"Satire's my weapon, but I'm too discreet
To run a muck, and tilt at all I meet."**

The Poet.

Sat. i. 4. 41.

Neque, si quis scribat, uti nos,
Sermoni propiora, putes hunc esse poetam.
Ingenium cui sit, cui mens divinior, atque os
Magna sonaturum, des nominis hujus honorem.

Nor if any one should be able, as we are, to scribble verses closely resembling prose, must thou regard him as a poet. The man who is fired by real genius and divine enthusiasm, expressing himself in noble language, on such a one thou mayest bestow the sacred honours of a poet's name.

Shakespeare ("A Midsummer-Night's Dream," act v. sc. 1) says:—

"The poet's eye, in a fine frensy rolling,
Doth glance from heaven to earth, from earth to heaven,
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name."

See (Gr.) Poet.

The Poet.

Sat. i. 4. 62.

Invenias etiam disjecti membra poetæ.

Thou mayest also find the scatter'd poet's limbs.

The Backbiter.

Sat. i. 4. 81.

Absentem qui rodit amicum;
Qui non defendit, alio culpante; solutos
Qui captat risus hominum, famamque dicacis;
Fingere qui non visa potest; commissa tacere
Qui nequit; hic niger est: hunc tu, Romane, caveto.

He who backbites an absent friend, who does not defend him when he is attacked, who seeks eagerly to raise the senseless laugh, and acquire the fame of wit, who can invent an imaginary romance, who cannot keep a friend's secret; that man is a scoundrel! mark him, Roman, and avoid him.

George Herbert ("The Temple") says:—

"If any touch my friend, or his good name,
It is my honour and my love to free
His blasted fame
From the least spot or thought of blame."

Alexis (Fr. Com. Gr. p. 717, M.) says:—

Δύ' ἐστί, Ναυσίνικε, παρασιτων γένη·
Ἓν μὲν τὸ κοινὸν καὶ κεκωμῳδημένον,
Ὁι μέλανες ἡμεῖς.

"Nausinicus, there are two classes of parasites: one common, and introduced in comedies; one the black-hearted."

Euripides (Hippol. 1000) expresses the same idea:—

Οὐκ ἐγγελαστὴς τῶν ὁμιλούντων, πάτερ,
'Αλλ' ἀυτὸς ὀυ παροῦσι κἀγγὺς ὢν φίλοις.

"I am not the derider of my companions, father, but the same to my friends, when they are not present, and when I am beside them."

This character is very much the same as Canning's "Candid Friend" in the Anti-Jacobin:—

"Candour, which spares its foes, nor e'er descends
With bigot zeal to combat for its friends:

Candour, which loves in see-saw strain to tell
Of acting foolishly, but meaning well;
Too nice to praise by wholesale, or to blame,
Convinced that all men's motives are the same;
And finds, with keen discriminating sight,
Black 's not so black, nor white so very white,

. . . .

Save, oh save me from the candid friend."

See (Gr., Fr.) Slander.

Foolish Jesting.

Sat. i. 4. 91.

Ego, si risi, quod ineptus,
Pastillos Rufillus olet, Gorgonius hircum,
Lividus ac mordax videor tibi?

If I said, in idle raillery, that the silly Rufillus smelt of perfumes, and Gorgonius of a goat, must I on that account be regarded by you as backbiting and envenomed.

The Essence of Malignity.

Sat. i. 4. 100.

Hic nigræ succus loliginis, hæc est
Ærugo mera.

This is the very essence of rancorous detraction; this is pure malignity.

Plutarch (S. N. V. p. 565, C.) says:—

κακόνοια δ' ἐνοῦσα (τῇ ψυχῇ) μετὰ φθόνου τουτὶ τὸ ἰῶδες καὶ ὕπουλον, ὥσπερ αἱ σηπίαι τὸ μέλαν, ἀφίησιν.

"When malice is joined to envy, there is given forth poisonous and feculent matter, as ink from the cuttle-fish."

Woes of Another.

Sat. i. 4. 126.

Avidos vicinum funus ut ægros
Exanimat, mortisque metu sibi parcere cogit:
Sic teneros animos aliena opprobria sæpe
Absterrent vitiis.

As the funeral of a neighbour alarms the sick glutton, and compels him to check his appetite for fear of death; so the disgraces of others often deter the youth not yet hardened from yielding to incipient vice.

Enough, and more than Enough.

Sat. i. 5. 12.

Ohe!
Jam satis est.

"Enough, you scoundrel."

The Gentleman.

Sat. i. 5. 32.

Ad unguem
Factus homo, Antoni, non ut magis alter, amicus.

A gentleman of the most polished manners, Antony, and a friend, so that no one is a greater.

The Perfect Man.

Sat. i. 5. 41.

Quales neque candidiores
Terra tulit, neque quîs me sit devinctior alter.

Pure spirits, such as the earth knew none more so, and to whom there is no one more attached than I am.

A Pleasant Friend.

Sat. i. 5. 44.

Nil ego contulerim jucundo sanus amico.

In my senses I should compare no blessing greater than a pleasant friend.

Sophocles (Œd. Tyr. 611) says:—

Φίλον γὰρ ἐσθλὸν ἐκβαλεῖν, ἴσον λέγω,
Καὶ τὸν παρ' ἀυτῷ βίοτον, ὃν πλεῖστον φιλεῖ.

"For to throw off a virtuous friend, I count as bad as to throw away one's own life, which one loves best."

Tell that to the Marines.

Sat. i. 5. 100.

Credat Judæus Apella.

Let a circumcised Jew believe that.

The Folly of the Mob.

Sat. i. 6. 14.

Notante
Judice, quo nosti, populo; qui stultus honores
Sæpe dat indignis, et famæ servit ineptus;

Qui stupet in titulis et imaginibus. Quid oportet
Nos facere, a vulgo longe longeque remotos?

Even the people, whose character as judge thou knowest, asserting this to be the case,—the people who often are silly enough to bestow honours on the unworthy, and are slaves to rank, gazing in stupid admiration on a long line of titled ancestors. How shall we decide, whose ways of thinking are so far removed from those of the mere vulgar mob?

Shakespeare ("Coriolanus," act i. sc. 1) says:—

"What would you have, you curs,
That like nor peace nor war? The one affrights you,
The other makes you proud. He that trusts you,
Where he should find you lions, finds you hares;
Where foxes, geese: you are no surer, no,
Than is the coal of fire upon the ice
Or hailstone in the sun. Your virtue is
To make him worthy whose offence subdues him,
And curse that justice did it. Who deserves greatness
Deserves your hate: and your affections are
A sick man's appetite, who desires most that
Which would increase his evil. He that depends
Upon your favours, swims with fins of lead,
And hews down oaks with rushes. Hang ye!
Trust ye?
With every minute you do change a mind;
And call him noble that was now your hate,
Him vile that was your garland."

See (Gr.) Mob, (Fr.) Multitude.

Fame.

Sat. i. 6. 23.

Sed fulgente trahit constrictos Gloria curru
Non minus ignotos generosis.

But glory, thou wilt say, leads all men, ignoble and noble, captive at the wheels of her glittering car.

Hannah More says:—

"Glory darts her soul-pervading ray
On thrones and cottages, regardless still
Of all the artificial, nice distinctions
Vain human customs make."

See (Fr.) Fame.

All must Labour.

Sat. i. 9. 60.

Nil sine magno
Vita labore dedit mortalibus.

Life is accustomed to give nothing to man without a world of toil.

Epicharmus (Xen. Mem. ii. 20) says:—

> Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τἀγάθ' οἱ θεοί.
>
> "The gods sell everything good for labour."

Sophocles (Elect. 945) says:—

> Ὅρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ.
>
> "Observe, without labour nothing prospers."

Euripides (Fr. Archel. 11) says:—

> Σοὶ δ' εἶπον, ὦ παῖ, τὰς τύχας ἐκ τῶν πόνων
> Θηρᾶν· ὁρᾷ γὰρ σὸν πατέρα τιμώμενον.

"I have told you, my boy, to search for fortune by labours: for see your father is honoured."

See (Gr., Fr.) Labour.

Apollo Saved Me.

Sat. i. 9. 78.

Sic me servavit Apollo.

Thus Apollo saved me.

Power of Ridicule.

Sat. i. 10. 14.

> Ridiculum acri
> Fortius et melius magnas plerumque secat res.

Ridicule often cuts the Gordian knot more effectively and better than the severity of satire.

Cicero also (De Or. ii. 58) says:—

Odiosasque res sæpe, quas argumentis dilui non facile est, joco risuque dissolvit.

"The orator often cuts by force of ridicule matters of a vexatious character, which it is not easy to answer by regular argument."

Churchill says of Ben Johnson:—

> "His comic humour kept the world in awe,
> And Laughter frightened Folly more than Law."

The Labours of Correction.

Sat. i. 10. 72.

> Sæpe stilum vertas, iterum quæ digna legi sint
> Scripturus.

Correct with care, if thou expect to write anything which shall be worthy of a second perusal.

Am I to be Excited by the Attacks of Fools?

Sat. i. 10. 78.

Men' moveat cimex Pantilius? aut cruciet, quod
Vellicet absentem Demetrius? aut quod ineptus
Fannius Hermogenis lædat conviva Tigelli?

Shall that bug Pantilius move my spleen? Shall I be tortured when Demetrius abuses me in my absence? or because the silly Fannius, the friend of Hermogenes Tigellius, finds fault with my verses?

Antiphanes calls grammarians (Anthol. Palat. xi. 322, 5):—

Ποιητῶν λῶβαι . . . εὐφώνων λαθροδάκναι κόρεις.

"The plague of poets . . . the malicious-biting bugs of the sweet-voiced."

The Emperor Adrian (Philistr. V. Sophist. 2, 10) says of the attacks of a malicious slanderer:—

ἐκαρτέρει τὰ ἐξ αὐτοῦ πάντα, δήγματα κόρεων τὰς ἐκ τῶν τοιούτων λοιδορίας καλῶν.

"We bore all his attacks, calling the abuse of such the stings of bugs."

So many Men, so many Minds.

Sat. ii. 1. 27.

Quot capitum vivunt, totidem studiorum
Millia.

So many men, so many minds.

Sir John Herschel says:—"There is no accounting for the difference of minds or inclinations, which leads one man to observe with interest the development of phenomena, another to speculate on their causes; but were it not for this happy disagreement, it may be doubted whether the higher sciences could ever have attained even their present degree of perfection."

The Poet Fond of Peace.

Sat. ii. 1. 42.

O pater et rex
Jupiter, ut pereat positum rubigine telum,
Nec quisquam noceat cupido mihi pacis!

Jupiter, father and king of men, may my pen be laid aside and consumed with rust, and let no one attack me, who am so desirous of living at peace with all mankind.

Beware.

Sat. ii. 1. 45.

Melius non tangere, clamo.

Better not touch me, friend, I loud exclaim.

A Friend to Virtue.

Sat. ii. 1. 70.

Uni æquus virtuti atque ejus amicis.

Tolerant to virtue alone and her friends.

The Poet not to be Attacked with Impunity.

Sat. ii. 1. 77.

Fragili quærens illidere dentem,
Offendet solido.

And while seeking to fix his tooth against some soft skin, he shall break it against my solid armour.

Frugality and Mother Wit.

Sat. ii. 2. 1.

Quæ virtus et quanta, boni, sit vivere parvo,
(Nec meus hic sermo est, sed quæ præcepit Ofellus
Rusticus, abnormis sapiens, crassâque Minervâ,)
Discite.

My good friends, what and how great a virtue it is to live on the little that the gods provide, (this is not my lesson but what was taught by that man of mother-wit, Ofellus, an untaught philosopher, and of rough common sense,) come learn with me.

False Appearances.

Sat. ii. 2. 6.

Acclinis falsis animus meliora recusat.

The mind charmed by false appearances refuses to admit better things.

Hooker (E. P. V. ii. 1) says:—"How should the brightness of wisdom shine, where the windows of the soul are of very set purpose closed."

A Bribed Judge.

Sat. ii. 2. 8.

Male verum examinat omnis
Corruptus judex.

A judge, when bribed, is ill able to probe the truth.

A Stomach Seldom Hungry.

Sat. ii. 2. 38.

Jejunus raro stomachus vulgaria temnit.

A stomach that is seldom empty despises common food.

Antiphanes (Fr. Com. Gr. p. 560. M.) says :—

῞Απανθ' ὁ λιμὸς γλυκέα πλὴν αὑτοῦ ποιεῖ.
Πενία γάρ ἐστιν ἡ τρόπων διδάσκαλος.

"Hunger makes everything sweet except itself, for want is the teacher of habits."

Plain Diet.

Sat. ii. 2. 70.

Accipe nunc, victus tenuis quæ quantaque secum
Afferat. In primis valeas bene.

Now mark, what and how great blessings flow from a frugal diet. In the first place, thou enjoyest good health.

The Results of Intemperance.

Sat. ii. 2. 76.

Vides, ut pallidus omnis
Cœnâ desurgat dubiâ? Quin corpus onustum
Hesternis vitiis animum quoque prægravat una,
Atque affligit humo divinæ particulam auræ.

Seest thou how pale the sated guest rises from supper, where the appetite is puzzled with varieties? The body, too, burdened with yesterday's excess, weighs down the soul, and fixes to the earth this particle of the divine essence.

Plato (Phæd. c. 33) has an idea somewhat to the same effect :—

ἑκάστη ἡδονὴ καὶ λύπη ὥσπερ ἧλον ἔχουσα προσηλοῖ αὐτὴν πρὸς τὸ σῶμα καὶ προσπερονᾷ καὶ ποιεῖ σωματοειδῆ, δοξάζουσαν ταῦτα ἀληθῆ εἶναι ἅπερ ἂν καὶ τὸ σῶμα φῇ.

"Every pleasure and pain, being as it were a nail, nails and fastens the soul to the body, making it to resemble the body, as the soul regards those things to be true, which the body asserts to be so."

And Seneca (De Brevit. Vit. 2) says :—

Urgentia circumstant vitia undique; nec resurgere aut in dispectum veri attollere oculos sinunt, sed mersos, et in cupiditatibus infixos premunt.

"Vices are every moment assailing us, so that we cannot recover ourselves, nor raise our eyes to examine the truth, but are fastened to the earth by our passions."

And again Seneca (Ep. 120) speaks of the mind :—

Mens dei, ex quâ pars et in hoc pectus mortale defluxit.

"The mind of God, a part of which has passed into this breast of man."

See (Gr., Fr.) The Soul.

Advantages of Temperance.

Sat. ii. 2. 82.

Hic tamen ad melius poterit transcurrere quondam,
Sive diem festum rediens advexerit annus,

Seu recreare volet tenuatum corpus: ubique
Accedent anni, et tractari mollius ætas
Imbecilla volet. Tibi quidnam accedat ad istam,
Quam puer et validus præsumis, mollitiem; seu
Dura valetudo inciderit, seu tarda senectus?

And yet this abstemious man may on certain occasions have recourse to better cheer, when the returning year brings back some festive day, or the wasted body requires more genial fare, or when years increase and the feebleness of age may claim some kinder treatment If thou in the prime of life and vigour of health enjoyest the luxuries of the world, what wilt thou be able to add when age and sickness comes?

Milton ("Paradise Lost," xi. l. 633) says:—

"If thou well observe
The rule of *Not too much*, by temperance taught,
In what thou eat'st and drink'st; seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return:
So mayst thou live: till, like ripe fruit, thou drop
Into thy mother's lap, or be with ease
Gather'd, not harshly pluck'd, for death mature."

Fame.

Sat. ii. 2. 94.

Das aliquid famæ, quæ carmine gratior aurem
Occupet humanam?

Dost thou pay regard to fame as that which charms the ear of man more sweetly than music?

Milton ("Lycidas," l. 70) says:—

"Fame is the spur that the clear spirit doth raise
(That last infirmity of noble minds)
To scorn delights and live laborious days;
But the fair guerdon when we hope to find,
And think to burst out into sudden blaze,
Comes the blind Fury, with the abhorr'd shears,
And slits the thin-spun life."

Sheridan, in "Pizarro," (act iii. sc. 3,) says:—

"My ears (were framed) to own no music but the thrilling records of his praise."

The Use that might be Made of the Miser's Money.

Sat. ii. 2. 103.

Cur eget indignus quisquam, te divite? quare
Templa ruunt antiqua deûm? cur, improbe, caræ
Non aliquid patriæ tanto emetiris acervo?
Uni nimirum tibi recte semper erunt res?
O magnus posthac inimicis risus!

Why does any man, who deserves not to be poor, live in deep distress, whilst thou art wallowing in riches? Why are the ancient temples of the gods falling to ruins? Why, thou wretch, dost thou not spare something of that treasure for thy dear country? Thinkest thou that thou alone shalt always bask in the sunshine of prosperity? Thou future laughing-in-stock to thy deadly foe!

Nothing Certain.

Sat. ii. 2. 129.

Nam propriæ telluris herum natura neque illum,
Nec me, nec quenquam, statuit. Nos expulit ille;
Illum aut nequities, aut vafri inscitia juris,
Postremo expellet certe vivacior hæres.
Nunc ager Umbreni sub nomine, nuper Ofelli
Dictus, erit nulli proprius; sed cedet in usum
Nunc mihi, nunc alii: quocirca vivite fortes,
Fortiaque adversis opponite pectora rebus.

For nature has assigned the land as a perpetual inheritance neither to him nor me, nor any one. He turned me out, but his own follies, or the knaveries of the law, or a long-lived heir shall turn out him at last. The farm now belonging to Umbrenus, lately to Ofellus, will be the lasting property of no one, but the usufruct will pass now to me, now another: wherefore live with an unyielding spirit, and present a firm breast to the frowns of fortune.

We find the same idea (Anthol. Palat. II. p. 27):—

'Αγρὸς 'Αχαιμενίδου γενόμην ποτέ, νῦν δὲ Μενίππου·
Καὶ πάλιν ἐξ ἑτέρου βήσομαι εἰς ἕτερον.
Καὶ γὰρ ἐκεῖνος ἔχειν μέ ποτ' ᾤετο, καὶ πάλιν οὗτος
Οιεται' ἐιμὶ δ' ὅλως ουδενός, ἀλλὰ Τύχης.

"I was once the field of Achæmenides, but now of Menippus: and again I shall go from one to another. For the former once thought that he possessed me, and now the latter thinks so, yet I am wholly belonging to none but to Fortune."

Lucian (De Nigrino, c. 26) says:—

ὅς γε καὶ ἀγρὸν ὀυ πόρρω τῆς πόλεως κεκτημένος ὀυδὲ ἐπιβῆναι ἀυτοῦ πολλῶν ἐτῶν ἠξίωσεν, ἀλλ' οὐδὲ τὴν ἀρχὴν ἀυτοῦ εἶναι διωμολόγει, ταῦτ' οἶμαι διειληφώς, ὅτι τούτων μὲν φύσει οὐδενὸς ἐσμεν κύριοι, νόμῳ δὲ καὶ διαδοχῇ τὴν χρῆσιν αὐτῶν εἰς αὄριστον παραλαμβάνοντες ὀλιγοχρόνιοι δεσπόται νομιζόμεθα, κἀπειδὰν ἡ προθεσμία παρέλθῃ, τηνικαῦτα παραλαβὼν ἄλλος ἀπολαύει τοῦ ὀνόματος.

"Who being in possession of a field not far from the city, did not imagine that he would saunter over it for many years, so little so that he did not enter into any legal agreement that he should have authority over it, believ-

ing, I suppose, that we are lords of none of these things by nature, but by law and inheritance enjoying the use of them for an uncertain period, are regarded their masters for a short period, and when the fixed time is passed, then some one else receiving it enjoys the title."

Indolence.

Sat. ii. 3. 14.

Vitanda est improba Siren,
Desidia: aut quicquid vitâ meliore parasti,
Ponendum æquo animo.

Indolence, that dangerous Siren, must be eschewed, or thou must be content to yield up whatever thou hast acquired by the nobler exertions of thy life.

Chaucer says:—

"Ydelnes, that is the gate of all harmes,
An ydil man is like an hous that heth noone walles;
The devils may enter on every side."

See (Fr.) Indolence.

Busy-bodies.

Sat. ii. 3. 19.

Aliena negotia curo,
Excussus propriis.

I attend to the business of other men, regardless of my own.

See (Gr.) Busy-bodies.

All Wander from the Right Path.

Sat. ii. 3. 48.

Velut sylvis, ubi passim
Palantes error certo de tramite pellit,
Ille sinistrorsum, hic dextrorsum abit; unus utrique
Error, sed variis illudit partibus.

As, in a wood, where travellers stray from the direct path, one to the left, another to the right, all are mistaken, but they are so in different ways.

Power of Gold.

Sat. ii. 3. 94.

Omnis enim res,
Virtus, fama, decus, divina humanaque, pulchris
Divitiis parent.

For everything, virtue, glory, honour, things human and divine, all are slaves to riches.

Explaining one Difficulty by Another.

Sat. ii. 3. 103.

Nil agit exemplum, litem quod lite resolvit.

An illustration which solves one difficulty by raising another, settles nothing.

Twin Brothers.

Sat. ii. 3. 243.

Par nobile fratrum.

A noble pair of brothers, twins, in truth.

White or Black Day.

Sat. ii. 3. 246.

Cretâ, an carbone notandi.

Days to be marked with chalk or coal.

The Annoyances of Love.

Sat. ii. 3. 267.

In amore hæc sunt mala ; bellum ;
Pax rursum ; hæc si quis, tempestatis prope ritu
Mobilia, et cæcâ fluitantia sorte, laboret
Reddere certa sibi, nihilo plus explicet, ac si
Insanire paret certâ ratione modoque.

In love these are the miseries, now a state of war and then of peace ; if any one were to try to give steadiness to such a life which is almost more changeable than the weather and floats about in blind disorder, he would succeed no better than if he should attempt to play the madman in accordance with right reason and rule.

To add Fuel to the Flame.

Sat. ii. 3. 275.

Adde cruorem
Stultitiæ, atque ignem gladio scrutare.

To the folly of love add the bloodshed which it often occasions, and stir as they say the fire with the sword.

A Likeness.

Sat. ii. 3. 320.

Hæc a te non multum abludit imago.

This image is not very unsuited to thy own condition.

High Birth Nothing without Wealth.

Sat. ii. 5. 8.

Et genus et virtus, nisi cum re, vilior algâ est.

High descent and meritorious deeds, unless united to wealth, are more vile than very sea-weed.

Euripides (Fr. Alcm. 8) says:—

'Αλλ' οὐδὲν ηὐγένεια πρὸς τὰ χρήματα·
Τὸν γὰρ κάκιστον πλοῦτος εἰς πρώτους ἄγει.

"But high birth is nothing compared to riches; for riches place even the basest among the highest."

See (Gr.) High birth.

To Live with the Great.

Sat. ii. 6. 51.

Nam te
Scire, deos quoniam propius contingis, oportet.

For thou oughtest to know, seeing thou livest near to the gods.

The Pleasures of a Country Life.

Sat. ii. 6. 60.

O rus, quando ego te adspiciam? quandoque licebit,
Nunc veterum libris, nunc somno et inertibus horis,
Ducere solicitæ jucunda oblivia vitæ?
O quando faba Pythagoræ cognata, simulque
Uncta satis pingui ponentur oluscula lardo?
O noctes cœnæque deûm! quibus ipse, meique
Ante larem proprium vescor, vernasque procaces
Pasco libatis dapibus. Prout cuique libido est,
Siccat inæquales calices conviva, solutus
Legibus insanis: seu quis capit acria fortis
Pocula, seu modicis uvescit lætius.

O country, when shall I behold thee, and be allowed to drink a sweet oblivion of the cares of life, musing on the works of ancient sages, or in gentle sleep and hours of peaceful abstraction from the world's busy scenes? Oh when shall I have served up to me my frugal supper of beans, related as is said to Pythagoras, and pot-herbs soaked in rich lard? Oh joyous nights and banquets, which the gods themselves might envy! at which my friends and I regale ourselves by my own fireside, while my petulant slaves enjoy what their master has left. Every guest may drink at discretion, unshackled by absurd laws, the strong-headed draining to the dregs the brimming bumper, while the weak grow mellow on a moderate glass.

Antiphanes (Exc. Grot. p. 637) says:—

Βίος θεῶν γάρ ἐστιν, ὅταν ἔχῃς πόθεν
Τἀλλότρια δειπνεῖν μὴ προσέχων λογίσμασιν;

"For it is the life of the gods, when thou hast wherewith to sup without thought of the reckoning."

In Cowper's "Task" we find (l. 170):—

"The customary rites
Of the last meal commence; a Roman meal,
Discourse ensues, not trivial, yet not dull,
Nor such as with a frown forbids the play
Of fancy, or proscribes the sound of mirth,
Themes of a graver tone,
Exciting oft our gratitude and love,
While we retrace, with memory's pointing wand,
That calls the past to our exact review,
The dangers we have 'scaped . . .
Oh evenings worthy of the gods! exclaimed
The Sabine bard."

Keats ("Sonnets") thus expresses the same idea of love of country life:—

"To one who has been long in city pent,
'Tis very sweet to look into the fair
And open face of heaven, to breathe a prayer
Full in the smile of the blue firmament."

See (Gr.) Country life.

Enjoy the Present.

Sat. ii. 6. 93.

Carpe viam (mihi crede) comes, terrestria quando
Mortales animas vivunt sortita, neque ulla est
Aut magno aut parvo leti fuga: quo, bone, circa,
Dum licet, in rebus jucundis vive beatus;
Vive memor, quam sis ævi brevis.

My good friend, come on, take my advice, since animals have by Heaven's decree no existence after death, and there is no escape from death to great or small, be merry while thou mayest, be mindful of how short a span of life thou hast.

Apollodorus (Fr. Com. Gr. p. 1106, M.) says:—

Ὅτε μειράκιον ἦν, τοὺς ἀώρους ἠλέουν,
Νυνὶ δ' ὅταν γέροντος ἐκφορὰν ἴδω,
Κλάω· πρὸς ἐμὲ γάρ ἐστι τοῦτ', ἐκεῖνο δ' οὔ.

"When I was a young man, I pitied those cut off prematurely; but now when I see the burial of the old, I weep; for this refers to me, and that did not."

Changeableness of Human Nature.

Sat. ii. 7. 6.

Pars hominum vitiis gaudet constanter, et urget
Propositum; pars multa natat, modo recta capessens,
Interdum pravis obnoxia.

A part of mankind pursue one unwearied course of crime and go on with steady aim; another oscillate backwards and forwards, now gliding along the path of virtue, and then the path of vice.

The Strong-minded.

Sat. ii. 7. 18.

Quanto constantior idem
In vitiis, tanto levius miser ac prior illo,
Qui jam contento, jam laxo fune laborat.

The more consistent a man is in a vicious course, so much is he less wretched and better off than he who one while struggles against his passions and the next instant yields to their violence.

The Wise Man.

Sat. ii. 7. 83.

Quisnam igitur liber? Sapiens, sibi qui imperiosus;
Quem neque pauperies, neque mors, neque vincula terrent:
Responsare cupidinibus, contemnere honores
Fortis; et in se ipso totus, teres atque rotundus.

Who, then, is free? The wise who can command his passions, who fears not want, nor death, nor chains, firmly resisting his appetites and despising the honours of the world, who relies wholly on himself, whose angular points of character have all been rounded off and polished.

The Results of Adversity and Prosperity.

Sat. ii. 8. 73.

Ducis ingenium res
Adversæ nudare solent, celare secundæ.

Adversity usually reveals the genius of a general, while good fortune conceals it.

Increasing Age.

Ep. i. 1. 4.

Non eadem est ætas, non mens.

His youth, his genius now no more the same.

The Worn-out Steed.

Ep. i. 1. 8.

Solve senescentem mature sanus equum, ne
Peccet ad extremum ridendus, et ilia ducat.

Be wise and release from the chariot in time thy aged steed, lest he become the object of laughter, dragging on behind and his broken wind.

The Pursuit of Truth.

Ep. i. 1. 11.

Quid verum atque decens curo et rogo, et omnis in hoc sum.

I ponder in deep earnestness and search out what is true and becoming to man, and my every thought is thus engaged.

Independence.

Ep. i. 1. 15.

Nullius addictus jurare in verba magistri,
Quo me cunque rapit tempestas, deferor hospes.
Nunc agilis fio, et mersor civilibus undis,
Virtutis veræ custos rigidusque satelles:
Nunc in Aristippi furtim præcepta relabor,
Et mihi res, non me rebus, subjungere conor.

Bound by no ties to maintain the tenets of any master, I am borne hither and thither, as my inclination leads me, without a fixed object; now like the Stoics, I am a plodding citizen and live amidst the bustle of public life, the stern guardian and asserter of untainted virtue; now I glide insensibly back to the doctrines of Aristippus, and instead of accommodating myself to circumstances, make circumstances bend to me.

Pope ("Essay on Man," ep. iv. l. 331) says:—

"Slave to no sect, who takes no private road,
But looks through nature up to nature's God."

Shakespeare ("Julius Cæsar," act i. sc. 2) says:—

"I cannot tell what you and other men
Think of this life; but for my single self,
I had as lief not be as live to be
In awe of such a thing as I myself."

It is Something to be Advancing in the Path of Virtue.

Ep. i. 1. 32.

Est quâdam prodire tenus, si non datur ultra.

It is always in our power to advance to a certain point, if it is not allowed us to go farther.

Advantages of a Good Education.

Ep. i. 1. 38.

Invidus, iracundus, iners, vinosus, amator,
Nemo adeo ferus est, ut non mitescere possit,
Si modo culturæ patientem commodet aurem.
Virtus est vitium fugere, et sapientia prima
Stultitiâ caruisse.

Let a man be ever so envious, passionate, indolent, drunken, amorous, yet there is no one such a slave to passion that he may not be improved, if he would only lend a docile ear to the lessons of wisdom. It is some approach to virtue to try to get rid of vicious propensities, and the highest wisdom is to be free from folly.

Thus we find in Brunck (P. Gnom., p. 320):—

Απαντας ἡ παίδευσις ἡμέρους ποιεῖ.

"Education civilises all men."

See (Gr., Fr.) Education.

MONEY.

Ep. i. 1. 52.

Vilius argentum est auro, virtutibus aurum.
O cives, cives, quærenda pecunia primum est,
Virtus post nummos.

Silver yields to gold, gold to virtue; ye citizens of Rome, folly cries, money ought to be the first object of pursuit, virtue is but a secondary thought.

Theognis (699) says:—

Πλήθει δ' ἀνθρώπων ἀρετὴ μία γίγνεται ἥδε,
Πλουτεῖν· τῶν δ' ἄλλων ὀυδὲν ἄρ' ἦν ὄφελος.

"With most men riches are regarded the prime virtue; with some again they are an object of contempt."

Sophocles (Fr. Creusa, iv. 5) says:—

κἄστι πρὸς τὰ χρήματα θνητοῖσι τἄλλα δεύτερα.

"All other things in comparison with riches are of secondary importance with men."

A GOOD CONSCIENCE.

Ep. i. 1. 60.

Hic murus aëneus esto,
Nil conscire sibi, nullâ pallescere culpâ.

Be this thy brazen bulwark of defence, to preserve a conscience void of offence, and never to turn pale with guilt.

Shakespeare ("Henry VI.," Part II., act iii. sc. 2) says:—

"What stronger breast-plate than a heart untainted?
Thrice is he arm'd that hath his quarrel just;
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted."

And again ("Henry VIII.," act iii. sc. 2):—

"I feel within me
A peace above all earthly dignities,
A still and quiet conscience."

See (Fr.) Conscience.

Money to be got in any way.

Ep. i. 1. 65.

Rem facias; rem,
Si possis, recte; si non, quocunque modo rem.

My friend, put money in thy purse, honestly if thou canst, if not, at any rate put money in thy purse.

Johnson ("Every Man in his Humour," act ii. sc. 3):—
"Get money; still get money, boy;
No matter by what means."

Steps not Returning Terrify.

Ep. i. 1. 74.

Quia me vestigia terrent
Omnia te adversum spectantia, nulla retrorsum.

For I am terrified by observing all the steps going towards thy den, and none returning.

Proteus.

Ep. i. 1. 90.

Quo teneam vultus mutantem Protea nodo?

With what chains shall I be able to bind this ever-changing Proteus?

Changeableness of Man.

Ep. i. 1. 97.

Quid mea cum pugnat sententia secum;
Quod petiit, spernit; repetit, quod nuper omisit;
Æstuat, et vitæ disconvenit ordine toto:
Diruit, ædificat, mutat quadrata rotundis?
Insanire putas sollennia me.

What dost thou do when the sentiments of my mind are equally as much at variance with each other; it refuses what it coveted and desires again what it lately rejected; it is in continual turmoil and inconsistent with itself in the whole tenor of life; it pulls down, builds up, changes square for round; yet thou only regardest me as mad in the same way as the rest of the world.

See (Fr.) Changeableness.

Vice and Virtue.

Ep. i. 2. 3.

Qui, quid sit pulchrum, quid turpe, quid utile, quid non.

Who tells what is becoming, what is base, what is useful, what is the reverse.

Subjects Suffer when Kings Dispute.

Ep. i. 2. 14.

Quicquid delirant reges, plectuntur Achivi.
Seditione, dolis, scelere, atque libidine, et irâ,
Iliacos intra muros peccatur, et extra.

The Greeks suffer for the follies of their princes. Inside and outside the walls of Troy, sedition, fraud, lust, and violence are everywhere found.

See (Fr.) Great, the little suffers.

The Vulgar Herd.

Ep. i. 2. 27.

Nos numerus sumus, et fruges consumere nati,
Sponsi Penelopæ, nebulones, Alcinoique,
In cute curandâ plus æquo operata juventus;
Cui pulchrum fuit in medios dormire dies, et
Ad strepitum citharæ cessatum ducere curam.

We are mere ciphers, and, like the suitors of Penelope, formed by nature to devour the fruits of the earth, mere effeminate and luxurious subjects of Alcinous, a race too much occupied with the pleasures of the table, whose delight is to sleep till mid-day and soothe our cares with melting airs of music.

Euripides (Heracleid. 937) says:—

Εἰδὼς μὲν οὐκ ἀριθμὸν, ἀλλ' ἐτητύμως
Ἄνδρ' ὄντα τὸν σὸν παῖδα.

"Knowing that thy son was not one of the many, but really a man of note."

And again (Troad. 475):—

Κἀν ταῦθ' ἀριστεύοντ' ἐγεινάμην τέκνα,
Οὐκ ἀριθμὸν ἄλλως, ἀλλ' ὑπερτάτους Φρυγῶν.

"And I then give birth to children of distinguished bravery, not merely belonging to the mass, but the chiefest among the Phrygians."

Shakespeare ("Coriolanus," act iii. sc. 1) calls them:—

"The mutable rank-scented many."

Wisdom.

Ep. i. 2. 35.

Ni
Posces ante diem librum cum lumine, si non
Intendes animum studiis et rebus honestis,
Invidiâ vel amore vigil torquebere. Nam cur,
Quæ lædunt oculum, festinas demere; si quid

Est animum, differs curandi tempus in annum?
Dimidium facti, qui cœpit, habet: sapere aude;
Incipe. Qui recte vivendi prorogat horam,
Rusticus exspectat dum defluat amnis; at ille
Labitur, et labetur in omne volubilis ævum.

Unless thou callest for a book and lights before break of day, devoting thy thoughts to honourable pursuits and studies, in thy waking moments thou wilt be the slave of envious or amorous passions. For why dost thou make haste to remove the things which offend the eye, but if any distemper prey upon thy mind, why dost thou delay from year to year to apply a remedy? He who has begun, has his work half done. Dare to be wise; begin. He who puts off from hour to hour the act of living wisely, is like the rustic who sits waiting on the bank till the river floats past, but it does, and will roll on in an unbroken stream till time shall be no more.

Sophocles in a fragment says (I. T. lviii. 2):—

Ἔργου δὲ παντὸς ἤν τις ἄρχηται καλῶς,
Καὶ τὰς τελευτὰς εἰκὸς ἔσθ' οὕτως ἔχειν.

"If any one has begun a work well, it is likely that he will come to a good ending."

Wordsworth ("The Fountain") says:—

"No check, no stay this streamlet fears;
How merrily it goes!
'Twill murmur on a thousand years,
And flow as now it flows."

And in Tennyson's "Brook:"—

"But I go on for ever."

See (Gr.) Beginning is half.

A Competence.

Ep. i. 2. 46.

Quod satis est, cui contingit, nihil amplius optet.

Let him who is blessed with a competence, wish for nothing more.

Pleasure, Anger.

Ep. i. 2. 54.

Sincerum est nisi vas, quodcunque infundis, acescit.
Sperne voluptates: nocet emta dolore voluptas.
Semper avarus eget: certum voto pete finem.
Invidus alterius macrescit rebus opimis:
Invidiâ Siculi non invenere tyranni
Majus tormentum. Qui non moderabitur iræ,
Infectum volet esse, dolor quod suaserit et mens,

Dum pœnas odio per vim festinat inulto.
Ira furor brevis est: animum rege; qui, nisi paret,
Imperat: hunc frenis, hunc tu compesce catenâ.
Fingit equum tenerâ docilem cervice magister
Ire viam, quâ monstret eques. Venaticus, ex quo
Tempore cervinam pellem latravit in aulâ,
Militat in sylvis catulus. Nunc adbibe puro
Pectore verba puer; nunc te melioribus offer.
Quo semel est imbuta recens, servabit odorem
Testa diu.

Unless the vessel be pure, whatever thou pourest into it grows sour. Despise pleasures; pleasure bought with pain is hurtful. The avaricious is always poor; set fixed bounds to thy desires. The envious sickens at another's joys; Sicily's tyrants could not invent a greater torment than envy. He who cannot control his angry passions, will wish undone what mad resentment shall have prompted, while he hastens to gratify his feelings of insatiate hate. Anger is a brief fit of madness; govern thy temper, which rules, unless it is under thy control; curb it with bit; bind it in chains. The docile colt is formed by gentle skill to move obedient to the rider's will. The hound is taught to bay in the woods from the time when he has barked at a buckskin hung up in the court-yard. Now in the days of thy youth drink in thy pure breast the words of instruction; put thyself under those who are wiser than thyself. A jar will long retain the odour of the liquor with which, when new, it was first seasoned.

Bounty of the Gods to Man.

Ep. i. 4. 6.

Non tu corpus eras sine pectore: dî tibi formam,
Dî tibi divitias dederunt, artemque fruendi.

Nature did not form thee a mere senseless clod of earth. The gods have bestowed on thee beauty, riches, and taught thee how to enjoy them.

Menander (Fr. Com. Gr., p. 889, M.) says:—

Μακάριος, ὅστις οὐσίαν καὶ νοῦν ἔχει·
Χρῆται γὰρ οὗτος εἰς ἃ δεῖ ταύτῃ καλῶς.

"Happy the man, who has wealth and sense; for he can use it rightly for what is required."

An Epicurean.

Ep. i. 4. 8.

Quid voveat dulci nutricula majus alumno,
Qui sapere, et fari possit quæ sentiat, et cui

Gratia, fama, valetudo contingat abunde,
Et mundus victus, non deficiente crumenâ?
Inter spem curamque, timores inter et iras,
Omnem crede diem tibi diluxisse supremum:
Grata superveniet, quæ non sperabitur, hora.
Me pinguem, et nitidum bene curatâ cute vises,
Cum ridere voles Epicuri de grege porcum.

What more could an affectionate nurse pray for her dear boy than that he, like thou, be blessed with wisdom, eloquence, public influence, good health, and the comforts of life, with a purse that never fails in time of need? Midst hopes and cares, fears and passions, never forget that this may be the last day that shall ever dawn upon thee. The day that comes unlooked for, will shine with double lustre. Thou wilt find me fat and sleek, in good plight, whenever thou carest to visit a hog by Epicurus fed.

See Bishop Kerr's "Morning Hymn:"—

"Live this day as if the last."

See (Gr.) To-morrow uncertain.

Fortune.

Ep. i. 5. 12.

Quo mihi fortunam, si non conceditur uti?

If I am not allowed to use the gifts of fortune, what benefit are they to me when they come?

Wine.

Ep. i. 5. 16.

Quid non ebrietas designat? operta recludit;
Spes jubet esse ratas; in prœlia trudit inertem;
Sollicitis animis onus eximit: addocet artes;
Fecundi calices quem non fecere disertum?
Contractâ quem non in paupertate solutum?

What can wine not effect? It brings to light the hidden secrets of the soul, gives being to our hopes, bids the coward fight, drives dull care away, teaches new means for the accomplishment of our wishes; whom have the soul-inspiring cups not made eloquent? Even in the depth of poverty, whom has it not relieved?

Aristotle (Ethic. iii. 8) says:—

τοιοῦτον δὲ ποιοῦσι καὶ οἱ μεθυσκόμενοι· εὐέλπιδες γὰρ γίνονται.

"This is the case with drunken men; for they become sanguine in hope."

Diphilus, as quoted by Athenæus, (ii. 2,) says:—

Ὦ πᾶσι τοῖς φρονοῦσι προσφιλέστατε,
Διόνυσε καὶ σοφώτατ', ὡς ἡδύς τις εἶ·
Ὃς τὸν ταπεινὸν μέγα φρονεῖν ποιεῖς μόνος,
Τὸν τὰς ὀφρῦς αἴροντα συμπείθεις γελᾶν,
Τὸν τ' ἀσθενῆ τολμᾶν τι, τὸν δειλὸν θρασεῖν.

"O Bacchus, most grateful to the wise and also most wise in thyself, how pleasant thou art! who alone causest the poor to have lofty thoughts of himself, makest the grave to laugh, the timid to be daring, and the coward to be brave."

Alcæus (Fr. 44, S.) says:—

Οἶνος γὰρ ἀνθρώποις δίοπτρον.

"For wine is a mirror to men."

And Æschylus (Fr. 13) says:—

Κάτοπτρον εἴδους χαλκός ἐστ', οἶνος δὲ νοῦ.

"Polished brass is the mirror of the body and wine of the mind.

Shakespeare ("Othello," act ii. sc. 3) says:—

"Come, come; good wine is a good familiar creature, if it be well used; exclaim no more against it."

Calmness.

Ep. i. 6. 1.

Nil admirari prope res est una, Numici,
Solaque, quæ possit facere et servare beatum.
Hunc solem, et stellas, et decedentia certis
Tempora momentis, sunt, qui formidine nullâ
Imbuti spectent.

Not to be startled by anything that appears, is of all means the best to make and keep us happy. There are some men so little under the influence of this feeling that they can look unmoved at yon sun in the firmament, the stars, and the ever-varying changes of the seasons that take place at fixed periods.

Plato, (Theæt. c. xi.,) however, says the very opposite of this:—

μάλα γὰρ φιλοσόφου τοῦτο τὸ πάθος τὸ θαυμάζειν· οὐ γὰρ ἄλλη ἀρχὴ φιλοσοφίας ἢ αὕτη.

"For wonder is very much the affection of a philosopher; for there is no other beginning of philosophy than this."

And Aristotle (Metaph. i. 2) says:—

διὰ τὸ θαυμάζειν οἱ ἄνθρωποι καὶ νῦν καὶ τὸ πρῶτον ἤρξαντο φιλοσοφεῖν.

"It was through the feeling of wonder that men now and at first began to philosophise."

Cicero, (Tusc. v. 28,) however, says :—

"Sapientis est proprium . . . nihil, cum acciderit, admirari, ut inopinatum ac novum accidisse videatur."

"No wise man ought to wonder at anything, when it happens, so that it should appear to have happened sudden and unexpected to him."

We find Dante (Purgat. xxvi. 71) express himself thus :—

"Di stupore scarche,
Lo qual negli alti cuor tosto s'attuta."

"Amaze,
Not long the inmate of a noble heart."

Perhaps Horsley, in his sermons, (vol. i. p. 237,) gives the best idea of this quality :—

"Wonder, connected with a principle of rational curiosity, is the source of all knowledge and discovery, and it is a principle even of piety; but wonder, which ends in wonder, and is satisfied with wonder, is the quality of an idiot."

Jeremiah (x. 2) says :—

"Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them."

St Augustine (Serm. 150) says :—

"Dic, Epicure, Quæ res faciat beatum? Responde, Voluptas corporis. Dic, Stoice: Virtus animi. Dic, Christiane: Donum Dei."

"Tell us, Epicurus, What makes a man happy? Answer, The pleasure of the senses. Tell us, Stoic, The virtue of the mind. Tell us, Christian, The gift of God."

Golden Mean.

Ep. i. 6. 15.

Insani sapiens nomen ferat, æquus iniqui,
Ultra quam satis est virtutem si petat ipsam.

Let the wise be called a fool, the followers of what is right as the opposite, if they both pursue virtue itself beyond the bounds of moderation.

Cicero (Tusc. iv. 25) says somewhat to the same effect :—

"Studia vel optimarum rerum sedata et tranquilla esse debent."

"The pursuit even of the best of things ought to be calm and tranquil."

Time.

Ep. i. 6. 24.

Quidquid sub terrâ est, in apricum proferet ætas;
Defodiet condetque nitentia.

Time will bring to light whatever is hidden; it will conceal and cover up what is now shining with the greatest splendour.

Sophocles (Ajax, 646) says :—

*῞Απανθ' ὁ μακρὸς κἀναρίθμητος χρόνος
Φύει τ' ἄδηλα, καὶ φανέντα κρύπτεται.*

The Good and Wise Man.

Ep. i. 7. 20.

Prodigus et stultus donat quæ spernit et odit.
Hæc seges ingratos tulit, et feret omnibus annis.
Vir bonus et sapiens dignis ait esse paratus ;
Nec tamen ignorat quid distent æra lupinis.

The spendthrift and fool gives away what he despises and hates. It is such a soil as this that has produced and will produce at all times a crop of ungrateful men. The good and wise declare that they are ready to bestow favours on the worthy, and yet are not ignorant of the difference between a coin and a counter.

Seneca (Ep. 120) says :—

"Multi sunt, qui non donant sed projiciunt."

"There are many who do not give, but throw away their money."

Give Back my Youth.

Ep. i. 7. 25.

Quod si me noles usquam discedere, reddes
Forte latus, nigros angustâ fronte capillos ;
Reddes dulce loqui ; reddes ridere decorum, et
Inter vina fugam Cinaræ mærere protervæ.

But if thou be unwilling that I should leave, thou wilt have to give me back my healthful lungs, my coal-black hair over my narrow forehead; thou wilt have to give me back my beautiful toned voice ; thou wilt have to give me back my enticing smile, and my feelings of regret for the escape of the wanton Cinara over my wine.

This is thus paraphrased by Lord Melbourne (see "Hayward's Essays") :—

"'Tis late, and I must haste away,
My usual hour of rest is near :
And do you press me yet to stay ;
To stay, and revel longer here ?
Then give me back the scorn of care
Which spirits light in health allow,
And give me back the dark brown hair
Which curl'd upon my even brow ;
And give me back the sportive jest,
Which once could midnight hours beguile ;
The life that bounded in my breast,
And joyous youth's becoming smile.
And give me back the fervid soul
Which love inflamed with strange delight,
When erst I sorrowed o'er the bowl
At Chloe's coy and wanton flight.
'Tis late . . . . .
But give me this, and I will stay,—
Will stay till morn, and revel here."

Little Folks.

Ep. i. 7. 44.

Parvum parva decent.

For little folks become their little fate.

So Callimachus (Fr. 179):—

Αἰεὶ τοῖς μικκοῖς μικκὰ διδοῦσι θεοί.

"The gods always give little things to little folks."

Not to Venture beyond One's Last.

Ep. i. 7. 98.

Metiri se quemque suo modulo ac pede.

It is a sound maxim for every man to measure himself by his own proper standard.

Cicero says to the same effect (Off. i. 31):—

"Propriam naturam sequamur: ut, etiam si sint alia graviora, atque meliora, tamen nos studia nostra, naturæ regulâ metiamur."

"Let us follow our natural bias, so that even, though other pursuits may be of greater importance and excellence, we may yet regulate ourselves by a regard to our natural disposition and character."

Wisdom.

Ep. i. 10. 8.

Vivo et regno, simul ista reliqui,
Quæ vos ad cœlum effertis rumore secundo.

I live and am as happy as a king as soon as I leave those joys which you vaunt to the sky with rapturous applause.

Nature.

Ep. i. 10. 24.

Naturam expelles furcâ, tamen usque recurret,
Et mala perrumpet furtim fastidia victrix.

Shouldst thou attempt to drive out nature by force, yet it will be ever returning, and in silent triumph break through thy affected disdain.

Aristophanes (Pax. 637) says to the same effect:—

Τήνδε μὲν δικροῖς ἐώθουν τὴν θεὸν κεκράγμασιν.

"They drove out this goddess with two-pronged clamours."

And again (Vesp. 1457):—

Τὸ γὰρ ἀποστῆναι χαλεπὸν
φύσεος, ἣν ἔχει τις ἀεί.

"For it is difficult to renounce one's nature, which one has always had."

Cicero (Tusc. Quaest. v. 27) speaks of nature in the same way :—

"Nunquam naturam mos vinceret : est enim ea semper invicta."

"Custom could never get the better of nature, for she always comes off victorious."

Seneca (Ep. 119) says :—

"Natura contumax est : non potest vinci ; suum poscit."

"Nature is obstinate ; she cannot be overcome, she demands what is her own."

And again (Ep. 90) :—

"Ad parata nati sumus : nos omnia nobis difficilia facilium fastidio fecimus."

"We have been brought into the world with everything prepared to our hand, but we have raised up difficulties by our disdainful rejection of what is easily got."

High Things.

Ep. i. 10. 30.

Quem res plus nimio delectavere secundæ,
Mutatæ quatient : si quid mirabere, pones
Invitus. Fuge magna : licet sub paupere tecto
Reges et regum vitâ præcurrere amicos.

The man who is too much engrossed with fortune's favours will tremble when she takes her departure ; if thou admirest anything greatly, thou wilt be slow to give it up. Fly this world's grandeur ; the poor man, who lives under an humble roof, may enjoy greater happiness than kings and their favourites.

Antoninus (vii. 27) says :—

Φυλάσσου, μὴ διὰ τοῦ δυτως ἀσμενίζειν ἀυτοῖς, ἐθίσῃς ἐκτιμᾷν ἀυτὰ, ὥστε, ἐαν ποτε μὴ παρῇ, ταραχθήσεσθαι.

"Beware, while thou art too much engrossed with the fleeting pleasures of life, lest thou shouldst learn to attach too much value to them, so that, if they take wings and fly away, thou shouldst be thrown into a state of misery."

See (Gr.) High Fortune.

Poverty.

Ep. i. 10. 39.

Sic qui, pauperiem veritus, potiore metallis
Libertate caret, dominum vehit improbus atque
Serviet æternum, quia parvo nesciet uti.

In the same way as the stag in the fable, the man who from fear of poverty loses his liberty, more precious than all the wealth of this world, intemperate in his desires, carries on his shoulders a master, and will live in eternal bondage because he could not find enjoyment in a frugal meal.

Unsuitableness of Fortune.

Ep. i. 10. 42.

Cui non conveniet sua res, ut calceus olim,
Si pede major erit, subvertet ; si minor, uret.

The man whom his fortune does not fit, is like the man in the fable with a shoe, which if too large, trips him up, if too small, pinches him.

Demophilus (Orellii Opusc. i. p. 6) says :—

Καὶ ὑπόδημα καὶ βίος ἁρμόττων ὁ ἀλυπότερος.

"Both a shoe and a life that fits gives no pain."

Lucian (Pro imagg. 10) says :—

μηδὲ ὑπὲρ τὸν πόδα ἔστω τὸ ὑπόδημα, μὴ καὶ ἐπιστομίσῃ με, φησίν, ἐμπεριπατοῦσαν αὐτῷ.

"He says, let not the shoe be larger than your foot, lest it throw you on your face, as you are walking."

Money a Slave or Tyrant.

Ep. i. 10. 47.

Imperat aut servit collecta pecunia cuique,
Tortum digna sequi potius, quam ducere, funem.

Money put away in one's coffers, is either the master or slave of its possessor, though it ought rather to be the impelled than impelling part of life's machine.

Publius Syrus (998) says :—

"Pecunia est ancilla, si scis uti ; si nescis, hera."

"Money is a handmaiden, if thou knowest to use it ; a mistress, if thou knowest not."

And Seneca (De Beat. vit. 26) :—

"Divitiæ apud sapientem virum in servitute sunt, apud stultum in imperio."

"Riches in the hand of the wise yield obedience, in that of the fool command."

Enjoy the Present.

Ep. i. 11. 22.

Tu, quamcunque deus tibi fortunaverit horam,
Gratâ sume manu, neu dulcia differ in annum ;
Ut, quocunque loco fueris, vixisse libenter
Te dicas : nam si ratio et prudentia curas,
Non locus effusi late maris arbiter aufert ;
Cœlum, non animum mutant, qui trans mare currunt.
Strenua nos exercet inertia ; navibus atque
Quadrigis petimus bene vivere. Quod petis, hic e[st]
Est Ulubris, animus si te non deficit æquus.

Receive with gratitude the hours that fortune bestows upon thee, and put not off the enjoyment of life to some distant time, that thou mayest be able to say, in whatever region of the world thou art, that thou hast lived happily; for if it is a wise understanding and prudent conduct that rid us of the cares of life, and not the beauty of the landscape that surrounds us, those who cross the sea change the climate but not their passions. We are occupied in busy idleness, seeking happiness in yachts and carriages. Whereas what thou seekest is here, is even in the midst of deserted Ulubræ, if only thou possess a well-balanced mind.

In Diogenes Laërtius (vi. 7. 4, or 98,) we find a passage from Crates, the tragic writer, to this effect:—

> *Οὐχ εἷς πάτρας μοι πύργος, οὐ μία στέγη,*
> *Πάσης δὲ χέρσου καὶ πόλισμα καὶ δόμος*
> *Ἕτοιμος ἡμῖν ἐνδιαιτᾶσθαι πάρα.*

"My dwelling-p'ace is not one tower or house, but the cities and houses of the whole earth prepared for us to dwell in."

Æschines (Adv. Ctesiph. 78) says:—

> *ὀυ γὰρ τὸν τρόπον, ἀλλὰ τὸν τόπον μόνον μετήλλαξεν.*

"For he did not change his passions, but merely the place of his abode."

Cowper ("The Task," towards end of "Sofa,") says:—

> "Who borne about
> In chariots and sedans, know no fatigue
> But that of idleness."

As to happiness, Pope ("Essay on Man," Ep. iv. l. 15,) says:—

> "Fix'd to no spot is happiness sincere,
> 'Tis nowhere to be found or everywhere."

And Milton ("Paradise Lost," i. 253):—

> "A mind is not to be changed by place or time,
> The mind is its own place, and in itself
> Can make a heaven of hell, a hell of heaven.

And of idleness, Goldsmith ("Traveller," l. 256) says:—

> "Thus idly busy rolls their world away."

ENOUGH.

Ep. i. 12. 3.

> Tolle querelas;
> Pauper enim non est, cui rerum suppetit usus.
> Si ventri bene, si lateri est pedibusque tuis, nil
> Divitiæ poterunt regales addere majus.

Cease thy grumbling; he is not poor who has enough for the simple wants of nature. If thou art sound in stomach, side, and feet, the riches of a king will add nothing to thy happiness.

Plutarch (Sol. 2.) quotes the following verses of Solon :—

Ἶσον τοι πλουτοῦσιν, ὅτῳ πολὺς ἄργυρός ἐστιν
Καὶ χρυσὸς καὶ γῆς πυροφόρου πεδία,
Ἵπποι θ' ἡμίονοί τε, καὶ ᾧ τὰ δέοντα πάρεστι
Γαστρί τε καὶ πλευραῖς καὶ ποσὶν ἁβρὰ παθεῖν.
Παιδὸς τ' ἠδὲ γυναικός, ἐπὴν καὶ ταῦτ' ἀφίκηται,
Ἥβη·

"The man who has stores of silver, gold, and wheat-bearing fields, I call not happier than the swain who has enough for his support, is sound in body, and has a youthful wife and blooming children."

Discordant Concord.

Ep. i. 12. 19.

Concordia discors.

Discordant concord.

Pope ("Essay on Man," iv. 56) expresses the principle thus :—

"All Nature's difference keeps all Nature's peace."

And again, in his "Windsor Forest"—

"The world harmoniously composed :
Where order in variety we see ;
And where, though all things differ, all agree."

Ben Jonson ("Cynthia's Revels," act v. sc. 2,) says :

"All concord's born of contraries."

Compare what Burke ("French Revolution," p. 81) says :—

"You had that action and counteraction which, in the natural and in the political world, from the reciprocal struggle of discordant parties draws out the harmony of nature."

The Good Easily Satisfied.

Ep. i. 12. 24.

Vilis amicorum est annona, bonis ubi quid deest.

We can get a crop of friends at a cheap rate, when it is the good who are in distress.

This is very much the idea in Xenophon (Mem. ii. 40. 4.) :—

νῦν διὰ τὰ πράγματα εὐωνοτάτους ἔστι φίλους ἀγαθοὺς κτήσασθαι.

"Now, on account of the state of public affairs, it is possible to get good men as friends at a very cheap rate.

Discontent.

Ep. i. 14. 11.

Cui placet alterius, sua nimirum est odio sors.
Stultus uterque locum immeritum causatur inique ;
In culpâ est animus, qui se non effugit unquam.

He who envies another's lot is evidently dissatisfied with his

own. All are foolish who blame the place where they live as the cause of their distress: in the mind alone the fault lies, the mind that can never fly from itself.

See (Gr., Fr.) Envy.

Follies.

Ep. i. 14. 36.

Nec lusisse pudet, sed non incidere ludum.

I am not ashamed to own my follies, but I am ashamed not to put an end to them.

Contentment.

Ep. i. 14. 43.

Optat ephippia bos piger; optat arare caballus.
Quam scit uterque, libens, censebo, exerceat artem.

The lazy ox wishes for the horse's trappings; the horse wishes to plough. In my opinion each should follow with cheerfulness the profession which he best understands.

Aristophanes (Vesp. 1431) says:—

Ἔρδοι τις ἣν ἕκαστος εἰδείη τέχνην.

"Let every one practise the craft with which he is acquainted."

Be what You Seem.

Ep. i. 16. 17.

Tu recte vivis, si curas esse quod audis:
Jactamus jampridem omnis te Roma beatum:
Sed vereor, ne cui de te plus quam tibi credas,
Neve putes alium sapiente bonoque beatum.

Thou livest as thou oughtest if thou takest care to be what thou art considered by the world. All we Romans have long declared thee happy, but I am afraid lest thou shouldest listen more to others regarding thyself than to the suggestions of thine own conscience, and mayest imagine that one may be happy who is other than wise and good.

Æschylus (S. C. Th. 588) says:—

Οὐ γὰρ δοκεῖν ἄριστος ἀλλ' εἶναι θέλει.

"For he does not wish to seem, but to be the noblest."

Publius Syrus says:—

"Quid ipse sis, non quid habearis, interest."

"The question is what you are, not what you are reckoned."

False Shame.

Ep. i. 16. 24.

Stultorum incurata pudor malus ulcera celat.

It is the false shame of fools alone that hides ulcered sores.

A Good Man According to the World.

Ep. i. 16. 39.

Falsus honor juvat, et mendax infamia terret
Quem, nisi mendosum et medicandum? Vir bonus
est quis?
Qui consulta patrum, qui leges juraque servat;
Quo multæ magnæque secantur judice lites;
Quo res sponsore, et quo causæ teste tenentur.
Sed videt hunc omnis domus et vicinia tota
Introrsus turpem, speciosum pelle decorâ.

Whom does undeserved honour delight or lying calumny terrify, except the vicious and the man whose life requires to be amended. Who, then, is the good man? The world answers, He who carefully observes the decrees of the senate, and swerves not from the known rules of justice and the laws; by whose judgment many and weighty causes are decided, whose bail secures, whose oath maintains a cause, yet his own household and all his neighbours know that he is inwardly base, though imposing on the world with a fair outside.

The Good.

Ep. i. 16. 52.

Oderunt peccare boni virtutis amore.

The good hate sin from an innate love of virtue.

The Covetous.

Ep. i. 16. 66.

Qui cupiet, metuet quoque; porro
Qui metuens vivet, liber mihi non erit unquam.

The covetous is the slave of fear; moreover, he who lives in fear, will ever be a bondman.

Death.

Ep. i. 16. 79.

Mors ultima linea rerum est.

Death is the last limit of all things.

Demosthenes (De Coron. 97) says:—

Πέρας μὲν γὰρ ἅπασιν ἀνθρώποις ἐστὶ τοῦ βίου θάνατος.

"Death is the close of life to all men."

Euripides (Electr. 954) says:—

Μή μοι, τὸ πρῶτον βῆμ' ἐὰν δράμῃ καλῶς,
Νικᾶν δοκείτω τὴν δίκην, πρὶν ἂν πέλας
Γραμμῆς ἵκηται, καὶ τέλος κάμψῃ βίου.

THE INQUISITIVE.

Ep. i. 18. 69.

Percontatorem fugito : nam garrulus idem est ;
Nec retinent patulæ commissa fideliter aures ;
Et semel emissum volat irrevocabile verbum.

Shun the inquisitive, for thou wilt be sure to find him leaky ; open ears do not keep conscientiously what has been intrusted to them, and a word once spoken flies never to be recalled.

Menander (Fr. Com. Gr. p. 98 M.) says :—

Οὔτ' ἐκ χερὸς μεθέντα καρτερὸν λίθον
Ῥᾷον κατασχεῖν, οὔτ' ἀπὸ γλώσσης λόγον.

"It is no way easier to check the course of a heavy stone hurled from the hand than a word from the tongue."

Shakespeare ("Two Gentlemen of Verona," act ii sc. 4) says :—

"A fine volley of words, gentlemen, and quickly shot off."

RECOMMENDATIONS.

Ep. i. 18. 76.

Qualem commendes, etiam atque etiam adspice, ne mox
Incutiant aliena tibi peccata pudorem.

Consider again and again the character of the man whom thou recommendest, lest the faults of another should, by and by, bring a blush to thy cheek.

Theognis (963) says :—

Μή ποτ' ἐπαινήσῃς πρὶν ἂν εἰδῇς ἄνδρα σαφηνῶς,
Ὀργὴν καὶ ῥυθμὸν καὶ τρόπον ὅστις ἂν ᾖ.

"Never recommend a man till thou knowest him thoroughly, what he is in passion, temper, and manners."

FOLLY.

Ep. i. 18. 79.

Quem sua culpa premet, deceptus omitte tueri.

Once deceived, do not attempt to protect the man, who is weighed down by his own follies.

See (Gr.) Folly.

THE HOUSE OF A NEIGHBOUR ON FIRE.

Ep. i. 18. 84.

Nam tua res agitur, paries cum proximus ardet,
Et neglecta solent incendia sumere vires.

For thy house is in danger when thy neighbour's is in flames : a fire neglected usually gains strength.

The Court.

Ep. i. 18. 86.

Dulcis inexpertis cultura potentis amici ;
Expertus metuit.

A court attendance seems pleasant to those who have never tried it ; a little experience convinces us of its irksomeness.

Pindar (Fr. Hyporch. ii. 1) says :—

Γλυκὺ δὲ πόλεμος ἀπείροισι· πεπειραμένων δέ τις ταρβεῖ προσιόντα νιν καρδίᾳ περισσῶς.

"War is pleasant to those who have no experience of it, but any one who knows it from the heart greatly dreads its approach."

See (Fr.) The Court.

Unlike Tempers.

Ep. i. 18. 89.

Oderunt hilarem tristes, tristemque jocosi.

The morose dislike the gay, and the witty abominate the grave.

An Humble Life.

Ep. i. 18. 103.

An secretum iter et fallentis semita vitæ ?

A retired path, where lonely leads the silent way.

Pope ("Ode on Solitude") expresses the same idea :—

"Thus let me live, unseen, unknown,
Thus unlamented let me die ;
Steal from the world, and not a stone
Tell where I lie."

And Gray ("Elegy in a Country Churchyard") :—

"Along the cool sequester'd vale of life,
They kept the noiseless tenour of their way."

See (Gr., Fr.) Humble life.

Life of Tranquillity.

Ep. i. 18. 107.

Sit mihi, quod nunc est ; etiam minus ; et mihi vivam
Quod superest ævi, si quid superesse volunt dî :
Sit bona librorum et provisæ frugis in annum
Copia ; neu fluitem dubiæ spe pendulus horæ.
Sed satis est orare Jovem, quæ donat et aufert :
Det vitam, det opes : æquum mî animum ipse parabo.

Let me have what I now have, or even less ; and may I live for myself the remainder of my life, whatever time the gods grant me : give me a plenteous store of books and a competence : let me not oscillate between hope and fear, anxiously looking

future. It is enough to pray to Jupiter for such things as he can give and take away; let him give me life and wealth: a well-balanced mind is what I shall bestow on myself.

Shakespeare ("As You Like It," act ii. sc. 1) says:—

"And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

And again ("Henry IV.," Part I., act v. sc. 1):—

"For mine own part, I could be well content
To entertain the lag-end of my life
With quiet hours."

Hypocrisy.

Ep. i. 19. 12.

Quid? si quis vultu torvo ferus, et pede nudo,
Exiguæque togæ simulet textore Catonem,
Virtutemne repræsentet moresque Catonis?

What! if one were to assume a grim, stern countenance, with naked feet and scanty robe, to ape the appearance of Cato, would he thereby be representing the virtues and manners of that old worthy?

Imitators.

Ep. i. 19. 19.

O imitatores, servum pecus, ut mihi sæpe
Bilem, sæpe jocum vestri movere tumultûs!

O imitators, a servile race, how often have your attacks roused my bile and often my laughter!

See (Fr.) Imitators.

Originality.

Ep. i. 19. 21.

Libera per vacuum posui vestigia princeps;
Non aliena meo pressi pede: qui sibi fidit,
Dux regit examen.

I was the first to step out freely along a hitherto untravelled route; I have not trod in the footsteps of others: he who relies on himself, is the leader to guide the swarm.

Applause of the Populace.

Ep. i. 19. 37.

Non ego ventosæ plebis suffragia venor.

I court not the favour of the fickle mob.

Shakespeare ("Antony and Cleopatra," act v. sc. 2) calls the mob "the shouting varietry."

Tears.

Ep. i. 19. 41.

Hinc illæ lacrymæ.

And hence these tears of spleen and anger rise.

This expression first appears in Terence, (And. i. 1. 99,) and again in Cicero, (Pro Cœlio, c. 25.)

Ingratitude of Mankind.

Ep. ii. 1. 9.

Ploravere suis non respondere favorem
Speratum meritis.

They complained that the honour they received did not come up to their high deserts.

Shakespeare (" As You Like It," act ii. sc. 7.) says :—

" Blow, blow, thou winter wind,
Thou art not so unkind
As man's ingratitude."

See (Gr., Fr.) Ingratitude.

Envy.

Ep. ii. 1. 12.

Comperit invidiam supremo fine domari.

He found that envy is only to be overcome by death.

Thucydides (ii. 45,) says :—

Φθόνος γὰρ τοῖς ζῶσι πρὸς τὸ ἀντίπαλον, τὸ δὲ μὴ ἐμποδὼν ἀνανταγωνίστῳ εὐνοίᾳ τετίμηται.

" Envy is felt towards living rivals; that, which does not stand in our way, is honoured with a feeling of love without the slightest repugnance."

And Aristotle (Rhet. ii. 10,) says :—

πρὸς τοὺς μυριοστὸν ἔτος ὄντας ἢ πρὸς τοὺς ἐσομένους ἢ τεθνεῶτας (φιλοτιμεῖται) οὐδείς.

" No one feels jealous of those who have existed ten thousand years ago, or of those who are about to come into being, or of the dead."

Superior Merit.

Ep. ii. 1. 13.

Urit enim fulgore suo, qui prægravat artes
Infra se positas : extinctus amabitur idem.

For the man, who raises himself above his neighbours, irritates by his excessive splendour, and is only loved after death.

An Absurdity.

Ep. ii. 1. 31.

Nil intra est oleam, nil extra est in nuce duri.

If such be not the case, then there is no kernel in the olive, no shell outside the nut.

The Vulgar.

Ep. ii. 1. 63.

Interdum vulgus rectum videt; est ubi peccat.

Sometimes the vulgar throng form a just judgment, but oft they labour under gross mistakes.

Poetasters.

Ep. ii. 1. 115.

Quod medicorum est,
Promittunt medici: tractant fabrilia fabri:
Scribimus indocti doctique poëmata passim.

Physicians practise what belongs to their art; mechanics work only at their trade; but learned and unlearned, we all equally are scribbling verses.

Greece.

Ep. ii. 1. 156.

Græcia capta ferum victorem cepit, et artes
Intulit agresti Latio.

Greece led captive her savage conquerors, and introduced civilisation to barbarous Latium.

Corruption of Taste.

Ep. ii. 1. 187.

Verum equitis quoque jam migravit ab aure voluptas
Omnis ad incertos oculos et gaudia vana.

But our knights now take pleasure, not in what delights the ear, but in pageant shows that charm the wandering eye.

Dulness.

Ep. ii. 1. 244.

Bœotûm in crasso jurâres aëre natum.

Thou wouldst swear that he had been born in thick Bœotian air.

The Poet.

Ep. ii. 1. 248.

Nec magis expressi vultus per aënea signa,
Quam per vatis opus mores animique virorum
Clarorum apparent. Nec sermones ego mallem
Repentes per humum, quam res componere gestas.
Terrarumque situs et flumina dicere, et arces
Montibus impositas, et barbara regna, tuisque
Auspiciis totum confecta duella per orbem,
Claustraque, custodem pacis, cohibentia Janum.

The expression of the face is not better expressed by the sculptor's art, than are the life and manners of heroes in the poet's works. As for me, to celebrate thy exploits, to describe the lands and rivers that have witnessed thy victories, the fortresses thou hast stormed on the peaks of mountains, the barbarian realms thou hast overrun, the wars that have been gloriously terminated under thy auspices in all parts of the world, the gates of Janus thou hast closed as the signal of universal peace, I would renounce for ever my satires and prosaic measure if my strength were only equal to my desires.

The Ridiculous.

Ep. ii. 1. 262.

Discit enim citius meminitque libentius illud
Quod quis deridet, quam quod probat et veneratur.

For man learns more readily and remembers more willingly what excites his ridicule than what deserves esteem and respect.

Soft Clay.

Ep. ii. 2. 8.

Argilla quidvis imitaberis udâ.

Thou mayest mould him into any shape like soft clay.

The Poor.

Ep. ii. 2. 40.

Ibit eo, quo vis, qui zonam perdidit.

The man, who has lost his all, will go wherever thou wishest.

Athens.

Ep. ii. 2. 43.

Adjecere bonæ paulo plus artis Athenæ;
Scilicet ut possem curvo dignoscere rectum,
Atque inter sylvas Academi quærere verum.
Dura sed emovere loco me tempora grato.

Indulgent Athens taught me some of the higher arts, putting me in the way to distinguish a straight line from a curve, and to search after wisdom amidst the groves of Academe, but the hard exigencies of the times forced me from this charming retreat.

Milton ("Paradise Regained," iv. l. 227) says:—

"Where on the Ægean shore a city stands,
Built nobly, pure the air, and light the soil;
Athens, the eye of Greece, mother of arts
And eloquence, native to famous wits
Or hospitable, in her sweet recess,
City or suburban, studious walks and shades.
See there the olive grove of Academe,
Plato's retirement, where the Attic bird
Trills her thick-warbled notes the summer long."

Advancing Years.

Ep. ii. 2. 55.

Singula de nobis anni prædantur euntes;
Eripuere jocos, Venerem, convivia, ludum.

Waning years steal from us our pleasures one by one; they have already snatched away my jokes, my loves, my revellings, and play.

Wordsworth (in "The Fountain") says:—

"Thus fares it still in our decay,
And yet the wiser mind
Mourns less for what age takes away
Than what it leaves behind."

And Byron ("Childe Harold," canto iii. st. 2):—

"Years steal
Fire from the mind as vigour from the limb;
And life's enchanted cup but sparkles near the brim.

Shakespeare ("Comedy of Errors," act v. sc. 1) says:—

"Oh, grief hath chang'd me since you saw me last,
And careful hours, with Time's deformèd hand,
Have written strange defeatures in my face."

Differences of Opinion.

Ep. ii. 2. 58.

Denique non omnes eadem mirantur amantque.

In short, we do not all admire and love the same thing.

Differences of Taste.

Ep. ii. 2. 62.

Poscentes vario multum diversa palato.
Quid dem? quid non dem? renuis tu, quod jubet alter;
Quod petis, id sane est invisum acidumque duobus.

Demanding things quite different with differing tastes. What shall I give them? What shall I refuse? Thou refusest what the other demands; what thou askest is hateful and annoying to the other two.

IRRITABILITY OF THE POET.

Ep. ii. 2. 102.

Multa fero, ut placem genus irritabile vatum,
Cum scribo, et supplex populi suffragia capto.

I submit to much that I may keep in good humour the fretful tribe of poets, while I write and try by humble submissions to catch public applause.

SELF-CONCEIT OF A POET.

Ep. ii. 2. 126.

Prætulerim scriptor delirus inersque videri,
Dum mea delectent mala me, vel denique fallant,
Quam sapere, et ringi.

For my own part, I had rather be esteemed a foolish and dull writer, provided my own faults please me, or at least escape my notice, than be wise and a prey to continual vexation.

Pope ("Essay on Man," iv. 260) says:—

"What is it to be wise?
'Tis but to know how little can be known;
To see all others' faults and feel our own."

PLEASING DELUSIONS.

Ep. ii. 2. 138.

Pol me occidistis, amici,
Non servâstis, ait; cui sic extorta voluptas,
Et demtus per vim mentis gratissimus error.

By Pollux, cruel friends, you have destroyed, not saved me, in taking away this pleasure and robbing me by force of such an agreeable delusion.

RICHES.

Ep. ii. 2. 155.

At si divitiæ prudentem reddere possent,
Si cupidum timidumque minus te; nempe ruberes,
Viveret in terris te si quis avarior uno.

But if riches had power to bestow wisdom and render thee less a slave to passions and fears, then indeed thou mightest blush with reason if there were one on earth more covetous than thou.

Changeableness of Property.

Ep. ii. 2. 166.

Quid refert, vivas numerato nuper an olim?
Emptor Aricini quondam Veientis et arvi
Emptum cœnat olus, quamvis aliter putat; emptis
Sub noctem gelidam lignis calefactat aënum;
Sed vocat usque suum quâ populus adsita certis
Limitibus vicina refugit jurgia; tanquam
Sit proprium quicquam, puncto quod mobilis horæ
Nunc prece, nunc pretio, nunc vi, nunc sorte supremâ,
Permutet dominos, et cedat in altera jura.
Sic, quia perpetuus nulli datur usus, et hæres
Hæredem alterius, velut unda supervenit undam;
Quid vici prosunt, aut horrea?

What boots it whether the food thou eatest was bought just now from the lands of another, or whether it is the produce of an estate thou boughtest many years ago? He who bought some time ago lands close to Aricia or Veii pays as well as thou for the plate of herbs he sups on, though he may think otherwise; he boils his pot at night with wood that he has bought even as thou dost; and yet he calls the land his own as far as where a certain poplar fixes the boundary and prevents quarrels with his neighbour; as if anything can be called a lasting possession which in the short space of a single hour may change its lord and fall to other hands by coaxing, sale, violence, or certainly at last by death. Since thus no property has a lasting tenure, and heir comes upon heir, as wave on wave, what real benefit is there in landed property and ever-increasing hoards?

Antiphanes (in Grotii Exc. p. 627) says:—

Ὅστις ἄνθρωπος φυεὶς
Ἀσφαλές τι κτῆμ' ὑπάρχειν τῷ βίῳ λογίζεται,
Πλεῖστον ἡμάρτηκεν.

"Whoever thou art, who thinkest that any possession is lasting, thou ar much mistaken."

Genius of Each Individual.

Ep. ii. 2. 187.

Scit Genius, natale comes qui temperat astrum,
Naturæ deus humanæ, mortalis in unum-
Quodque caput, vultu mutabilis, albus et ater.

The cause of the differences in men is only known to that mystic genius who presides at our birth, who directs our horoscope, the god of nature, living and dying with each, changeable like each, propitious or malign according as we obey his behests.

Menander (Fr. com. Gr. p. 974) says:—

"Απαντι δαίμων ἀνδρὶ συμπαρίσταται
Εὐθὺς γενομένῳ μυσταγωγὸς τοῦ βίου
'Αγαθός· κακὸν γὰρ δαίμον' οὐ νομιστέον
"Ειναι βίον βλάπτοντα χρηστόν.

"A good genius is present to every man at his birth as the director of his life: for we must not imagine that it can be a bad genius that injures a good life."

Spenser, in his "Faerie Queen," (ii. 12. 47,) says:—

"Genius,
That celestiall powre to whom the care
Of life, and generation of all
That lives, pertcines in charge particulare,
Who wondrous things concerning our welfare,
And strange phantomes doth lett us ofte foresee,
And ofte of secret ills bids us beware;
That is ourselfe, whom though we do not see,
Yet each doth in himselfe it well perceive to bee:
Therefore a god him sage Antiquity
Did wisely make, and good Agdistes call."

Either Improve your Life, or Leave the Stage of Life.

Ep. ii. 2. 211.

Quid te exemta juvat spinis de pluribus una?
Vivere si recte nescis decede peritis.
Lusisti satis, edisti satis, atque bibisti:
Tempus abire tibi est; ne potum largius æquo
Rideat et pulset lasciva decentius ætas.

What boots it to pluck one thorn out of so many? If thou knowest not how to live sensibly, give way to those who do. Thou hast had enough of the pleasures of life, enough of feasting and revellings; it is time for thee to depart, lest the age, on whom mirth and jollity sit well, should laugh at thee as thou reelest, and hoot thee off the stage of life.

Pope ("Essay on Man," iii. 70) says:—

"Thou too must perish when thy feast is o'er."

Uniformity Recommended.

A. P. 4.

Desinat in piscem mulier formosa superne.

So that a beauteous maid above should end in a hideous fish.

Ridicule.

A. P. 5.

Spectatum admissi risum teneatis, amici?

My friends, were you admitted to such a sight, could you refrain from laughter?

Dreams of the Sick Man.

A. P. 7.

Ægri somnia vana.

The delusive dreams of the sick man.

Painters and Poets.

A. P. 9.

Pictoribus atque poëtis
Quidlibet audendi semper fuit æqua potestas.
Scimus et hanc veniam petimusque damusque vicissim.

Painters and poets are granted the same license. We are aware of this; such indulgence we give and take.

Diphilus (Athen. vi. 1) says;—

Ὡς οἱ τραγῳδοί φασιν, δις ἐξουσία
Ἔστι λέγειν ἅπαντα καὶ ποιεῖν μόνοις.

"As tragic writers say, who alone have the power to say and do all things."

Aristotle (Metaph. i. 2. 10) says:—

κατὰ τὴν παροιμίαν, Πολλὰ *ψεύδονται ἀοιδοί.*

"According to the proverb: Poets produce many fictions."

Lucian (Pro imagg. 18) says:—

Παλαιὸς *οὗτος ὁ λόγος ἀνευθύνους εἶναι καὶ ποιητὰς καὶ γραφέας.*

"This is an old saying, that both poets and painters are irresponsible."

Purple Patches.

A. P. 14.

Inceptis gravibus plerumque, et magna professis,
Purpureus, late qui splendeat, unus et alter
Assuitur pannus.

Ofttimes to lofty beginnings, that promise much, are sewed one or two purple patches, which may shine from far.

Out of Place.

A. P. 19.

Sed nunc non erat his locus.

But now they are out of place.

Cause of Errors.

A. P. 25.

Decipimur specie recti.

We are led astray under the appearance of what is right.

Extremes.

A. P. 31.

In vitium ducit culpæ fuga, si caret arte.

When we try to avoid one fault we are led to the opposite, unless we be very careful.

Uniformity Desirable.

A. P. 36.

Non magis esse velim quam pravo vivere naso,
Spectandum nigris oculis nigroque capillo.

I would no more imitate such an one than wish to appear in public distinguished for black eyes and hair, but disfigured by a hideous nose.

Subject Suitable to Abilities.

A. P. 38.

Sumite materiam vestris, qui scribitis, æquam
Viribus ; et versate diu, quid ferre recusent,
Quid valeant humeri. Cui lecta potenter erit res,
Nec facundia deseret hunc, nec lucidus ordo.

Ye writers choose a subject fitted to your strength, and ponder long what your shoulders refuse to bear and what they are able to support. He, who has hit upon a subject suited to his powers, will never fail to find eloquent words and lucid arrangement.

Seneca (de Tranq. An. 5) says :—

"Æstimanda sunt deinde ipsa, quæ aggredimur, et vires nostræ cum rebus, quas tentaturi sumus, comparandæ. Debet enim semper plus esse virium in actore quam in onere."

"In the next place we must take a proper gauge of the things which we attempt, and compare our strength with the enterprise in which we are about to engage. For the individual ought always to be superior to that on which he is employed."

See (Fr.) A Subject.

Words.

A. P. 68.

Mortalia facta peribunt :
Nedum sermonum stet honos, et gratia vivax.
Multa renascentur, quæ jam cecidere, cadentque,
Quæ nunc sunt in honore vocabula, si volet usus,
Quem penes arbitrium est et jus et norma loquendi.

All the works of man will perish, still less can we expect that the bloom and grace of language will continue to flourish and endure. Many words will revive, which have been long in oblivion, and others will disappear, which are in present repute, if

usage shall so will it, in whose power is the decision, the law, and the rule of speech.

Roscommon thus translates this passage ("Art of Poetry"):—

"Men ever had, and ever will have, leave
To coin new words well suited to the age.
Words are like leaves, some wither every year,
And every year a younger race succeeds.
Use may revive the obsoletest words,
And banish those that now are most in vogue;
Use is the judge, the law and rule of speech.

Critics.

A. P. 78.

Grammatici certant, et adhuc sub judice lis est.

Critics dispute, and the question is still undecided.

Style.

A. P. 92.

Singula quæque locum teneant sortita decenter.

Let each subject have its own peculiar style, and keep it, if what is becoming be our object.

Bombast.

A. P. 97.

Projicit ampullas, et sesquipedalia verba.

Each throws aside high-sounding expressions and words a foot and a half long.

Man Easily Affected to Grief or Joy.

A. P. 101.

Ut ridentibus arrident, ita flentibus adsunt,
Humani vultus: si vis me flere, dolendum est
Primum ipsi tibi; tunc tua me infortunia lædent.

As man laughs with those that laugh, so he weeps with those that weep; if thou wish me to weep, thou must first shed tears thyself; then thy sorrows will touch me.

Aristotle (Rhet. iii. 7. 5) says:—

συνομοιοπαθεῖ ὁ ἀκούων ἀεὶ τῷ παθητικῶς λέγοντι.

"The audience always sympathises with him who speaks pathetically."

Plato (Ion, c. 6, or 535 E.) says:—

ἑκάστοτε αὐτοὺς (τοὺς θεατὰς) ἄνωθεν ἀπὸ τοῦ βήματος κλαίοντάς τε καὶ δεινὸν ἐμβλέποντας καὶ συμθαμβοῦντας τοῖς λεγομένοις.

"I am constantly looking down from my seat above upon those who are weeping, or looking fiercely, or astonished, in unison with what is related."

Roscommon thus translates the passage:—

> "We weep and laugh, as we see others do;
> He only makes me sad who shows the way,
> And first is sad himself."

An Actor.

A. P. 105.

Tristia mœstum
Vultum verba decent; iratum, plena minarum;
Ludentem, lasciva; severum, seria dictu.
Format enim natura prius nos intus ad omnem
Fortunarum habitum; juvat, aut impellit ad iram,
Aut ad humum mœrore gravi deducit, et angit;
Post effert animi motus interprete linguâ.

Words of sorrow become the sorrowful; menacing words suit the passionate; sportive expressions a playful look; serious words become the grave; for nature forms us from our very birth capable of feeling every change of fortune; she delights the heart with mirth, transports to rage, or wrings the sad soul and bends it down to earth. In course of time she teaches the tongue to be the interpreter of the feelings of the heart.

Roscommon translates the passage thus:—

> "Your looks must alter as your subject does,
> From kind to fierce, from wanton to severe,
> (or, as Pope has it, 'From grave to gay; from lively to severe;')
> For nature forms and softens us within,
> And writes our fortune's changes in our face."

Achilles.

A. P. 121.

Impiger, iracundus, inexorabilis, acer,
Jura neget sibi nata, nihil non arroget armis.

Let him be intrepid, fierce, unforgiving, impetuous, and declare that laws were not made for him, claiming everything by his sword.

Uniformity.

A. P. 127.

Servetur ad imum,
Qualis ab incepto processerit, et sibi constet.

Let him from the beginning to the closing scene maintain the character he has assumed, and be in every way consistent.

Translation.

A. P. 133.

Nec verbum verbo curabis reddere fidus
Interpres.

Nor shouldst thou translate word for word like a faithful interpreter.

Roscommon, on "Translated Verse," says:—

"'Tis true, composing is the nobler part,
But good translation is no easy part."

The Mountain in Labour.

A. P. 138.

Quid dignum tanto feret hic promissor hiatu?
Parturiunt montes; nascetur ridiculus mus.

What will this boaster produce worthy of such mouthing? The mountain is in labour; lo, a ridiculous mouse will spring forth.

This is a Greek proverb preserved by Athenæus (xiv. 6):—

Ὤδινεν ὄρος, Ζεὺς δ' ἐφοβεῖτο, τὸ δ' ἔτεκεν μῦν.

"The mountain was in labour, and Jupiter was frightened, but it brought forth a mouse."

A Flash ending in Smoke.

A. P. 143.

Non fumum ex fulgore, sed ex fumo dare lucem
Cogitat.

He does not begin with a flash and end in smoke, but tries to rise from a cloud of smoke to light.

Differences of Age.

A. P. 156.

Ætatis cujusque notandi sunt tibi mores,
Mobilibusque decor naturis dandus et annis.
Reddereque voces jam scit puer, et pede certo
Signat humum, gestit paribus colludere, et iram
Colligit ac ponit temere, et mutatur in horas.
Imberbus juvenis, tandem custode remoto,
Gaudet equis canibusque et aprici gramine Campi;
Cereus in vitium flecti, monitoribus asper,
Utilium tardus provisor, prodigus æris,
Sublimis, cupidusque, et amata relinquere pernix.
Conversis studiis, ætas animusque virilis
Quærit opes et amicitias, inservit honori,
Commisisse cavet quod mox mutare laboret.
Multa senem circumveniunt incommoda; vel quod
Quærit, et inventis miser abstinet, ac timet uti;
Vel quod res omnes timide gelideque ministrat;

Dilator, spe longus, iners, aviduseque futuri,
Difficilis, querulus, laudator temporis acti
Se puero, castigator censorque minorum.
Multa ferunt anni venientes commoda secum,
Multa recentes adimunt.

You must strictly attend to the manners suited to every age, and give to each season and the varying years of life the peculiar graces that belong to them. The child, who has learnt to speak and walks with firmer step, loves to play with his equals, is quick to feel and equally so to lay aside resentment, changing his feelings from moment to moment. The beardless youth, having got rid of his tutor, joys in his horses, dogs, and the games of the sunny Campus, yielding like wax to every evil impression, rough to reproof, slow in attending to his true interests, lavish of his money, presumptuous, amorous, and swift to leave what had before pleased his fancy. Our inclinations having undergone a change, the age and spirit of manhood seeks for wealth and friendships, is a slave to ambition, is cautious of doing what he may afterwards repent. A thousand ills encompass the aged; either he lives to amass wealth, which he fears to make use of, or else he manages everything with a cold and timid touch, procrastinating, slow to entertain hopes, attached to life, morose, complaining, a praiser of the times when he was a boy, the scourge and chastiser of the young. Years in life's full tide bring many blessings; the ebb carries many away.

Sophocles (Ajax, 551) speaks thus of youth:—

Καί τοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,
Ὁθ' οὕνεκα οὐδὲν τῶνδ' ἐπαισθάνῃ κακῶν·
Ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος,
Ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθῃς.

"Yet even now I have thus much to be envious of thee, that thou art sensible of none of these present evils. For in feeling nothing is centred the sweetest life, until thou learn to know what it is to be happy, what it is to feel pain."

Gray says:—

"Ah! how regardless of their doom
The little victims play!
No sense have they of ills to come,
No care beyond to-day."

Shakespeare thus describes the ages of man ("As You Like It," act ii. sc. 7):—

"All the world 's a stage,
And all the men and women merely players:
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages. At first the infant,
Mewling and puking in the nurse's arms;
And then the whining school-boy, with his satchel,
And shining morning face, creeping, like snail,
Unwillingly to school. And then, the lover,
Sighing like furnace, with a woeful ballad

Made to his mistress' eyebrows. Then, a soldier,
Full of strange oaths, and bearded like the pard,
Jealous in honour, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth. And then, the justice,
In fair round belly, with good capon lined,
With eyes severe, and beard of formal cut,
Full of wise saws and modern instances;
And so he plays his part. The sixth age shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose, and pouch on side,
His youthful hose, well-saved, a world too wide
For his shrunk shanks; and his big manly voice,
Turning again towards childish treble, pipes
And whistles in the sound. Last scene of all,
That ends this strange eventful history,
Is second childishness, and mere oblivion:
Sans teeth, sans eyes, sans taste, sans everything."

The Eye.

A. P. 180.

Segnius irritant animos demissa per aurem,
Quam quæ sunt oculis subjecta fidelibus, et quæ
Ipse sibi tradit spectator.

That which is conveyed through the ear, affects us less than what the eye receives, and what the spectator sees himself.

Herodotus (I. 8) says:—

ὦτα γὰρ τυγχάνει ἀνθρώποισι ἐόντα ἀπιστότερα ὀφθαλμῶν.

"For the ear of man is less to be trusted than the eyes."

Herrick ("The Hesperides." Aphorism No. 158,) says:—

"We credit most our sight; one eye doth please
Our trust far more than ten ear witnesses."

A God.

A. P. 191.

Nec deus intersit, nisi dignus vindice nodus
Inciderit.

Let no deity intervene, unless some difficulty arise which is worthy of a god's unravelling.

Plato (Cratyl. c. 36, 425, D.) says:—

ὥσπερ οἱ τραγῳδοποιοὶ ἐπειδάν τι ἀπορῶσιν, ἐπὶ τὰς μηχανὰς καταφεύγουσι θεοὺς αἴροντες.

"As the writers of tragedies, when they are in difficulty, fly to their machinery, and introduce the gods."

Cicero also (Nat. Deor. 1. 20) says:—

"Ut tragici poëtæ, cum explicare argumenti exitum non potestis, confugitis ad deum."

"As tragic poets, when you are unable to wind up your argument in an other way, you have recourse to a god."

Greek Authors.

A. P. 268.

Vos exemplaria Græca
Nocturnâ versate manu, versate diurnâ.

Make the Grecian models your supreme delight; read them by day and study them by night.

Correction of Style.

A. P. 289.

Nec virtute foret clarisve potentius armis,
Quam linguâ, Latium, si non offenderet unum-
Quemque poetarum limæ labor et mora. Vos, o
Pompilius sanguis, carmen reprehendite, quod non
Multa dies et multa litura coercuit, atque
Præsectum decies non castigavit ad unguem.

Latium would not have been more famed for the bravery of her citizens and her deeds of arms than for her literary works, if our poets had not refused to submit to the labour and delay of correction. Ye descendants of Pompilius, condemn the poem, which the toil of many a day and many an erasure has not brought into perfect shape, and which has not been polished to a nicety like the sculptor's statue.

A Poet.

A. P. 299.

Nanciscetur enim pretium nomenque poëtæ,
Si tribus Anticyris caput insanabile nunquam
Tonsori Licino commiserit.

For doubtless he will obtain the reward and fame of a poet, if he shall never submit to the barber Licinus a head not to be cured by the crop of three Anticyras.

Plato (Ion. c. 5. 534, B.) says of a poet:—

κοῦφον γὰρ χρῆμα ποιητής ἐστι καὶ πτηνὸν καὶ ἱερὸν καὶ οὐ πρότερον οἷός τε ποιεῖν, πρὶν ἂν ἔνθεός τε γένηται καὶ ἔκφρων καὶ ὁ νοῦς μηκέτι ἐν αὐτῷ ἐνῇ, ἕως δ' ἂν τουτὶ ἔχῃ τὸ κτῆμα, ἀδύνατος πᾶς ποιεῖν ἐστιν ἄνθρωπος καὶ χρησμῳδεῖν.

"For a poet is a light thing, with wings, sacred, unable to compose poetry till he is inspired, and out of his sober senses, his imagination being no longer under his control. For while a person is in complete possession of his wits, he cannot compose verses or speak oracularly."

Critic.

A. P. 304.

Ergo fungar vice cotis, acutum
Reddere quæ ferrum valet, exsors ipsa secandi :
Munus et officium, nil scribens ipse, docebo.

Therefore I shall act as whetstone, which, though unable to cut of itself, can give an edge : though I write nothing myself, I shall point out the way to others and teach them the rule which ought to be their guide.

Isocrates being asked why he did not himself speak, when he taught others to be orators, answered (Plut. Vit. x., Or. p. 838, E.) :—

Καὶ αἱ ἀκόναι αὐταὶ μὲν τεμεῖν οὐ δύνανται, τὸν δὲ σίδηρον ὀξέα καὶ τμητικὸν ποιοῦσι.

"Whetstones are not themselves able to cut, but make iron sharp and capable of cutting."

Good Sense.

A. P. 309.

Scribendi recte sapere est et principium et fons.

The knowledge of men and manners is the first principle and fountainhead of good writing.

Longinus (De Subl. c. 8) says :—

Ἐπεὶ δὲ πέντε πηγαί τινές εἰσιν αἱ τῆς ὑψηγορίας γονιμώταται . . . πρῶτον μὲν καὶ κράτιστον, τὸ περὶ τὰς νοήσεις ἁδρεπήβολον.

"For as there are five sources most productive of sublimity, . . . the first and most powerful is a strong spring of common sense."

See (Fr.) Good sense.

Dramatic Poet.

A. P. 312.

Qui didicit, patriæ quid debeat et quid amicis,
Quo sit amore parens, quo frater amandus, et hospes,
Quod sit conscripti, quod judicis officium, quæ
Partes in bellum missi ducis ; ille profecto
Reddere personæ scit convenientia cuique.

He who knows the duties that he owes to his fatherland and friends, the affection due to a parent and brother, how a guest ought to be treated, the obligations imposed on a senator, judge, and generals in active campaign, such a man cannot but know what is the proper character to be assigned to each.

NATURE.

A. P. 316.

Respicere exemplar vitæ morumque jubebo
Doctum imitatorem, et veras hinc ducere voces.
Interdum speciosa locis morataque recte
Fabula, nullius Veneris, sine pondere et arte,
Valdius oblectat populum meliusque moratur,
Quam versus inopes rerum, nugæque canoræ.
Graiis ingenium, Graiis dedit ore rotundo
Musa loqui, præter laudem nullius avaris.

I shall then recommend the poet, who aims at being a skilful imitator, to have nature before his eyes as the great pattern of life and manners, and to draw from this source the lineaments of truth. For it often happens that a comedy, full of beautiful sentiments and where the characters are strongly marked, though it be in other respects void of grace, good versification or art, succeeds better and charms the people more than pieces full of sound signifying nothing. The muse has bestowed genius, a full and rich diction on the Greeks, who court nothing but praise.

POETS.

A. P. 313.

Aut prodesse volunt aut delectare poëtæ,
Aut simul et jucunda et idonea dicere vitæ.
Quicquid præcipies, esto brevis; ut cito dicta
Percipiant animi dociles, teneantque fideles.

It is the object of poets to instruct, or to please, or to mingle the two together, instructing while they amuse. Do you wish to instruct? Be brief that the mind may catch thy precepts and more easily retain them.

SUPERFLUITY.

A. P. 337.

Omne supervacuum pleno de pectore manat.

Everything that is superfluous flows out of the mind, like a liquid out of a full vessel.

See (Fr.) Superfluous.

PROFIT AND PLEASURE.

A. P. 343.

Omne tulit punctum, qui miscuit utile dulci,
Lectorem delectando pariterque monendo.

To gain the applause of all, what is useful must be mixed with the agreeable, and they must never be separated.

Beauties more Numerous.

A. P. 351.

Verum ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura.

But where beauties in a poem are more numerous, I shall not be offended by a few faults, which arise from pardonable negligence or frailty, so natural to man.

Homer.

A. P. 359.

Et idem
Indignor, quandoque bonus dormitat Homerus.
Verum operi longo fas est obrepere somnum.

I too am indignant when honest Homer nods, though in a long work it is allowable for sleep to creep over the writer.

Poems and Pictures.

A. P. 361.

Ut pictura, poësis: erit quæ, si propius stes,
Te capiat magis; et quædam, si longius abstes:
Hæc amat obscurum; volet hæc sub luce videri,
Judicis argutum quæ non formidat acumen:
Hæc placuit semel: hæc decies repetita placebit.

Poems are like pictures; some charm the nearer thou standest, others the farther thou art distant; this loves the shade, that likes a stronger light which dreads not the critic's piercing eye; this gives us pleasure for a single view, and that ten times repeated still is new.

Poetasters.

A. P. 372.

Mediocribus esse poëtis
Non homines, non dî, non concessere columnæ.

Poets are not allowed to be in the second rank; neither gods nor men nor booksellers' shops permit it, all revolt against it.

Minerva Unwilling.

A. P. 385.

Tu nihil invitâ dices faciesve Minervâ;
Id tibi judicium est, ea mens. Si quid tamen olim

Scripseris, in Maeci descendat judicis aures,
Et patris, et nostras, nonumque prematur in annum,
Membranis intus positis : delere licebit,
Quod non edideris ; nescit vox missa reverti.

As for thee, I know that thou wilt neither do nor say anything against thy natural bent; thou hast too much good sense and too good an understanding. Yet if thou art tempted hereafter to write some work, let it be submitted to the judgment of the critic Mæcius, to that of thy father and mine, and keep it in thy portfolio for nine years. While thy manuscript is unpublished, thou canst erase whatever thou choosest, but a work, like a word once uttered, cannot be recalled.

Is a Good Poem the Production of Art or Nature?

A. P. 408.

Naturâ fieret laudabile carmen an arte,
Quæsitum est : ego nec studium sine divite venâ,
Nec rude quid prosit video ingenium : alterius sic
Altera poscit opem res, et conjurat amice.
Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit et alsit.

It has long been a question whether a high-class poem be the result of nature or art. For my own part I do not see what art could do without the aid of nature, nor nature without art; they require the assistance of each other and ought always to be closely united. Observe the wrestlers, if they be anxious to carry off the prize, they are not satisfied with having their body supple and slim, they exercise themselves, endure heat and cold.

A Flatterer.

A. P. 431.

Ut qui conducti plorant in funere, dicunt
Et faciunt prope plura dolentibus ex animo, sic
Derisor vero plus laudatore movetur.
Reges dicuntur multis urgere culullis,
Et torquere mero, quem perspexisse laborant,
An sit amicitiâ dignus.

As those who are hired to mourn at funerals are more vociferous in their grief than those who are sincerely afflicted; in like manner the flatterer is much louder in his praise than the real friend. We are told that when men of high rank are prepared to honour any one with their friendship, they try them with wine to see if they are worthy of this distinction.

Sudden destruction was imaged by the Greeks as φόνου πτερόν, "destruction's wing."

Vice.

Sat. i. 147.

Nil erit ulterius, quod nostris moribus addat
Posteritas: eadem cupient facientque minores.
Omne in præcipiti vitium stetit.

There will be nothing more that posterity can add to our immoral habits; our descendants must have the same desires and act the same follies as their sires. Every vice has reached its zenith.

Hence the Cause of Anger.

Sat. i. 168.

Inde iræ, et lacrimæ.

Hence the cause of rage and tears.

Hypocrisy.

Sat. ii. 3.

Qui Curios simulant et Bacchanalia vivunt.

Who pretend to be Curii and live the life of Bacchanals.

Hypocrisy.

Sat. ii. 8.

Fronti nulla fides.

Trust not to outward show.

The Gracchi.

Sat. ii. 24.

Quis tulerit Gracchos de seditione querentes?
Quis cœlum terris non misceat et mare cœlo,
Si fur displiceat Verri, homicida Miloni?
Clodius accuset mœchos, Catilina Cethegum?
In tabulam Sullæ si dicant discipuli tres?

Who could endure the Gracchi if they were to rail at the seditious mob? Who would not confound heaven with earth and sea with heaven, if Verres were to pretend to hate a thief, Milo a murderer? If Clodius were to decry adultery, Catiline accuse Cethegus of factious views? If Sylla's three pupils were to declaim against Sylla's proscriptions?

The Bad.

Sat. ii. 47.

Magna inter molles concordia.

There is wonderful unanimity among the dissolute.

The Powerful are Acquitted.

Sat. ii. 63.

Dat veniam corvis, vexat censura columbas.

The verdict acquits the raven, but condemns the dove.

The Germans say:—"Kleine diebe hängt man, grosse lässt man laufen." "We hang the paltry thief, but let the big go free."

A Wicked Man.

Sat. ii. 83.

Nemo repente venit turpissimus.

No one ever reached the climax of vice at one leap.

Racine (Phèdre. iv. 2) has thus transferred the idea:—

"Quelque crime toujours précède les grands crimes.

Beaumont and Fletcher ("A King and no King," act v. sc. 4) says:—

"There is a method in man's wickedness,
It grows up by degrees."

And Sir P. Sydney ("Arcadia," b. 3):—

"There is no man suddenly either excellently good or extremely evil."

Atheism.

Sat. ii. 149.

Esse aliquid Manes, et subterranea regna,
Et contum, et Stygio ranas in gurgite nigras,
Atque unâ transire vadum tot millia cymbâ,
Nec pueri credunt, nisi qui nondum ære lavantur.

That there are departed spirits and subterranean regions below, Charon's pole, and filthy frogs in the Stygian pool, that so many souls are ferried across in one frail boat, not even boys believe, except they be so young as not to be charged for their bath.

Character of the Romans.

Sat. iii. 41.

Quid Romæ faciam? Mentiri nescio: librum,
Si malus est, nequeo laudare et poscere: motûs
Astrorum ignoro: funus promittere patris
Nec volo, nec possum: ranarum viscera nunquam
Inspexi.

What could I do at Rome? I cannot teach my lips to lie. If a ›ok be bad, I cannot praise it and beg a copy. I am no astrolo- r; I neither will nor can promise a father's death: I have never amined the entrails of a toad for poison.

Freedmen.

Sat. iii. 72.

Viscera magnarum domuum dominique futuri.

Minions, then lords of every princely dome.

The Greeks.

Sat. iii. 78.

Græculus esuriens in cœlum, jusseris, ibit.

Bid the hungry Greek go to heaven! He'll go.

So Johnson :—

"All sciences the hungry Monsieur knows,
And bid him go to hell—to hell he goes."

A Flatterer.

Sat. iii. 86.

Adulandi gens prudentissima laudat
Sermonem indocti, faciem deformis amici.

This nation, deeply versed in flattery, praises the conversation an ignoramus, the face of a supremely ugly friend.

The Greeks.

Sat. iii. 100.

Natio comœda est. Rides? meliore cachinno
Concutitur: flet, si lacrumas conspexit amici,
Nec dolet: igniculum brumæ si tempore poscas,
Accipit endromidem: si dixeris, Æstuo, sudat.

There every man is an actor. Do you smile? His sides burst th laughter; if he spies a tear in a friend's eye, he melts in tears, ough in reality he feels no grief. If at mid-winter you ask for a tle fire, he calls for his great-coat. If you say, I am hot, he eaks into a sweat.

Money.

Sat. iii. 143.

Quantum quisque suâ nummorum servat in arcâ,
Tantum habet et fidei.

In proportion to the money a man keeps in his chest is credit ven to him.

Poverty.

Sat. iii. 152.

Nil habet infelix paupertas durius in se,
Quam quod ridiculos homines facit.

Cheerless poverty has no greater evil than that it makes man the contempt and laughter of his fellows.

Poverty.

Sat. iii. 164.

Haud facile emergunt, quorum virtutibus obstat
Res angusta domi; sed Romæ durior illis
Conatus: magno hospitium miserabile, magno
Servorum ventres, et frugi cœnula magno.

Those with difficulty emerge from obscurity whose noble qualities are depressed by narrow means at home; but at Rome for such like the attempt is still more hopeless; it is only at an exorbitant rate that a wretched lodging can be got, a mean attendance, and frugal cheer.

Aping our Betters.

Sat. iii. 182.

Commune id vitium est. Hic vivimus ambitiosâ
Paupertate omnes. Quid te moror? Omnia Romæ
Cum pretio.

This is a fault of which we are all guilty. Here we all in the midst of poverty ape our betters. Why should I take up your time? Everything at Rome is very dear.

A Man's Own is Precious, however Small.

Sat. iii. 230.

Est aliquid, quocunque loco, quocunque recessu,
Unius sese dominum fecisse lacertæ.

It is something in any place, and in any retreat whatever, to have made one's self master even of a single lizard.

The Poor.

Sat. iii. 288.

Miseræ cognosce prooœmia rixæ,
Si rixa est, ubi tu pulsas, ego vapulo tantum.
Stat contra starique jubet; parere necesse est.
Nam quid agas, cum te furiosus cogat et idem

Fortior? Unde venis? exclamat: cujus aceto,
Cujus conche tumes? quis tecum sectile porrum
Sutor et elixi vervecis labra comedit?
Nil mihi respondes? Aut dic, aut accipe calcem!
Ede, ubi consistas, in quâ te quæro proseuchâ!
Dicere si tentes aliquid tacitusve recedas,
Tantundem est; feriunt pariter: vadimonia deinde
Irati faciunt. Libertas pauperis hæc est.

Mark the prelude of this miserable fray, if fray it can be called, where he only cudgels, and I only bear. He stands in front of you and orders you to stand. Obey you must. For what can you do, when he, who gives the orders, is maddened with wine and at the same time stronger than you. "Whence do you come?" he thunders out. "With whose vinegar or beans are you stuffed? What cobbler has been feasting with you on chopped leek or boiled sheep's head? Don't you answer? Speak or be kicked! Say where do you hang out, or in what beggar's stand shall I find you?" Whether you attempt to speak or retire in silence is all the same. They beat you and then make you to find bail to answer for the assault. This is a poor man's liberty.

Another Crispinus.

Sat. iv. 1.

Ecce iterum Crispinus, et est mihi sæpe vocandus
Ad partes.

Once more behold Crispinus, and often shall I have to summon him to the stage.

The Guilty.

Sat. iv. 5.

Quid refert igitur, quantis jumenta fatiget
Porticibus? quantâ nemorum vectetur in umbrâ?
Jugera quot vicina foro, quas emerit ædes?
Nemo malus felix.

What matters it, then, in what long colonnades he tires his mules? through what extensive glades his rides extend? how many acres near to the Forum, and what palaces he has bought? Peace visits not the guilty mind.

A Tyrant.

Sat. iv. 86.

Quid violentius aure tyranni.

For tyrants' ears, alas! are ticklish things.

The Cowardly.

Sat. iv. 89.

Ille igitur nunquam direxit brachia contra
Torrentem, nec civis erat, qui libera posset
Verba animi proferre, et vitam impendere vero.

He never attempted to swim against the current, nor was he a citizen who dared speak with bold freedom and sacrifice his life for truth.

This last expression was a favourite saying of Rousseau.

The Great and Good.

Sat. iv. 150.

Utinam his potius nugis tota ille dedisset
Tempora sævitiæ, claras quibus abstulit Urbi
Illustresque animas impune et vindice nullo!

Would that he had devoted to such trifles as these all those years of cruelty, during which he robbed the city of those mighty and illustrious spirits unchecked, and with none to avenge the dead!

Generosity.

Sat. v. 108.

Nemo petit, modicis quæ mittebantur amicis
A Senecâ, quæ Piso bonus, quæ Cotta solebat
Largiri; namque et titulis et fascibus olim
Major habebatur donandi gloria.

No one looks for such *gifts* as Seneca, Piso, or Cotta used to send to their humble friends; for in days of old, generosity was of higher value than birth or power.

The Selfish.

Sat. v. 113.

Esto, ut nunc multi, dives tibi, pauper amicis.

Be, as many now are, luxurious when alone, parsimonious to your guests.

A Barren Wife.

Sat. v. 140.

Jucundum et carum sterilis facit uxor amicum.

A barren wife procures
The kindest, truest friends; such then be yours.

A Good Dinner.

Sat. v. 162.

Captum te nidore suæ putat ille culinæ.

He thinks you a vile slave, drawn by the smell of his warm kitchen.

Dowry.

Sat. vi. 139.

Veniunt a dote sagittæ.

And 'twas her dower that winged the unerring dart.

Description of a Rich and Noble Wife.

Sat. vi. 165.

(Rara avis in terris nigroque simillima cycno)
Quis feret uxorem, cui constant omnia? Malo,
Malo Venusinam, quam te, Cornelia mater
Gracchorum, si cum magnis virtutibus affers
Grande supercilium, et numeras in dote triumphos.
Tolle tuum, precor, Hannibalem, victumque Syphacem
In castris, et cum totâ Carthagine migra.

A very phœnix upon earth, and rare as a black swan—who could endure a wife in which all excellencies are united? I would rather, far rather, marry a country girl of Venusia, than thee, O Cornelia, mother of the Gracchi, if along with thy mightiness thou broughtest a proud and disdainful spirit, and countest as part of thy dower the innumerable triumphs of thy family. Away, I beg, with thy Hannibal and Syphax conquered in his camp—troop, with the whole of thy Carthage.

Greek Language.

Sat. vi. 188.

Omnia Græce,
Cum sit turpe magis nostris nescire Latine.

Everything is in Greek, while surely it is more disgraceful not to know our mother-tongue.

Let my Will Stand for a Reason.

Sat. vi. 221.

Nulla unquam de morte hominis cunctatio longa est.
O demens, ita servus homo est? nil fecerit, esto:
Hoc volo, sic jubeo, sit pro ratione voluntas.

When a man's life is in debate, no deliberation is too long. Fool, so a slave is a man! He may have done nothing deserving of

death, I grant it. I will it, I insist on it! My will; let that, sir, for a reason stand.

Women.

Sat. vi. 242.

Nulla fere causa est, in quâ non fœmina litem
Moverit.

There is scarcely a single cause, in which a woman is not in some way engaged in fomenting the suit.

Curtain Lectures.

Sat. vi. 268.

Semper habet lites alternaque jurgia lectus,
In quo nupta jacet: minimum dormitur in illo.

The marriage-bed is still the scene of strife and mutual recriminations; there quiet never comes, that comes to all.

Crocodile Tears.

Sat. vi. 273.

Uberibus semper lacrimis semperque paratis,
In statione suâ atque expectantibus illam,
Quo jubeat manare modo.

With tears in abundance, ever at her call and ready, only waiting her orders which way to flow.

Evils of Peace.

Sat. vi. 292.

Nunc patimur longæ pacis mala. Sævior armis
Luxuria incubuit, victumque ulciscitur orbem.

Now we are suffering all the evils of long peace. Luxury, more terrible than war, broods over Rome, and avenges the conquered world.

The Keepers.

Sat. vi. 347.

Pone seram; cohibe. Sed quis custodiet ipsos
Custodes?

"Put on a lock; keep her in confinement." But who is to keep the keepers themselves?

Itch of Scribbling.

Sat. vii. 51.

Tenet insanabile multos
Scribendi cacoëthes, et ægro in corde senescit.

An incurable itch of scribbling clings to many, and grows inveterate in their distempered breast.

To Paint a Character.

Sat. vii. 56.

Nequeo monstrare et sentio tantum.

Such an one as I cannot paint in words, though I can body him forth in my mind's eye.

Repetition.

Sat. vii. 154.

Occidit miseros crambe repetita magistros.

It is repetition, like hashed cabbage served for each repast, that wears out the schoolmaster's life.

The old scholiast quotes a proverb:—*δὶς κράμβη θάνατος*, Grangæus another, which forcibly expresses a schoolmaster's drudgery:—*οἱ ἀυτοὶ περὶ τῶν αὐτῶν τοῖς αὐτοῖς τὰ ἀυτά.*—"The same repeat the same about the same to the same."

All Wish to Know.

Sat. vii. 157.

Nôsse velint omnes, mercedem solvere nemo.

All wish to know; but none the price will pay.

A White Crow.

Sat. vii. 202.

Felix ille tamen corvo quoque rarior albo.

Yet he indeed was lucky, a greater rarity than a white crow.

Teachers.

Sat. vii. 207.

Dî, majorum umbris tenuem et sine pondere terram,
Spirantesque crocos, et in urnâ perpetuum ver,
Qui præceptorem sancti voluere parentis
Esse loco.

Lightly lie the turf, ye gods, and void of weight, on our grandsires' shades, and round their urn may the fragrant crocus bloom and eternal spring, who maintained that a tutor should have the place and honour of a revered parent.

Pedigree.

Sat. viii. 1.

Stemmata quid faciunt? Quid prodest, Pontice, longo
Sanguine censeri pictosque ostendere vultus
Majorum.

What are the wondrous merits of a pedigree? What boots it, Ponticus, to be accounted of an ancient line and to display the painted faces of your ancestors?

A Gentleman.

Sat. viii. 19.

Tota licet veteres exornent undique ceræ
Atria, nobilitas sola est atque unica virtus.
Paulus, vel Cossus, vel Drusus moribus esto:
Hos ante effigies majorum pone tuorum:
Præcedant ipsas illi te consule virgas.
Prima mihi debes animi bona. Sanctus haberi
Justitiæque tenax factis dictisque mereris?
Agnosco procerem.

Though all the heroes of thy line bedeck thy halls, believe me, virtue alone is true nobility. Be a Paulus, Cossus, Drusus in moral character. Let the bright example of their lives be placed before the images of thy ancestors. Let that, when thou art consul, take the place of thy rods. O give me inborn worth! If thou really merit the character of blameless integrity, of staunch love of justice both in words and deeds, then I recognise thy right to be esteemed a gentleman.

The Ignobly Born.

Sat. viii. 44.

Vos humiles, inquit, vulgi pars ultima nostri,
Quorum nemo queat patriam monstrare parentis;
Ast ego Cecropides. Vivas, et originis hujus
Gaudia longa feras; tamen imâ plebe Quiritem
Facundum invenies: solet hic defendere causas
Nobilis indocti. Veniet de plebe togatâ,
Qui juris nodos et legum ænigmata solvat.

"You are the populace," he says, "the very dregs of the people, not a man of you can tell where his father was born—but I am a Cecropid!" "Long life to thee, and mayest thou revel in the delights of such a descent! Yet from the lowest of the people thou wilt find a Roman distinguished for his eloquence. It is he that usually defends the suits of the ignorant noble. From the

toga'd crowd will come one that can solve the knotty points of law and the enigmas of the statutes."

Common Sense.

Sat. viii. 73.

Rarus enim ferme sensus communis in illâ
Fortunâ.

For in that high state a perception of the wants and wishes of others rarely shall we find.

Seneca (De Benef. i. 12) says:—

"Sit in beneficio sensus communis: tempus, locum, personas observet."

"In the conferring of kindnesses let there be a due perception of the wants of others, let time, place, and parties be taken into consideration."

To Build on the Fame of Others.

Sat. viii. 76.

Miserum est aliorum incumbere famæ,
Ne collapsa ruant subductis tecta columnis.
Stratus humi palmes viduas desiderat ulmos.
Esto bonus miles, tutor bonus, arbiter idem
Integer. Ambiguæ si quando citabere testis
Incertæque rei; Phalaris licet imperet, ut sis
Falsus, et admoto dictet perjuria tauro,
Summum crede nefas animam præferre pudori,
Et propter vitam vivendi perdere causas.

It is sad to build on another's fame, lest the whole pile fall to the ground when the supporting pillars are withdrawn. Stretched on the ground the vine's weak tendrils try to clasp the elms they drop from. Prove thyself brave, a faithful guardian, an incorruptible judge. If ever thou be summoned witness in a dubious and uncertain cause, though Phalaris himself command thee to forswear thyself, and dictate the perjuries with his bull placed before thy eyes, deem it the highest crime to prefer existence to honour, and sacrifice for life life's only end.

Vice in High Places.

Sat. viii. 140.

Omne animi vitium tanto conspectius in se
Crimen habet, quanto major, qui peccat, habetur.

Vice glares more strongly in the public eye, as he who sins high in power or place.

Sins of Youth.

Sat. viii. 165.

Breve sit, quod turpiter audes.

Brief let our follies be; and youthful sin
Fall with the firstlings of the manly chin.

Seneca and Nero.

Sat. viii. 211.

Libera si dentur populo suffragia, quis tam
Perditus, ut dubitet Senecam præferre Neroni?

Who, Nero, so depraved, if choice were free,
To hesitate 'twixt Seneca and thee?

Ancestors.

Sat. viii. 269.

Malo pater tibi sit Thersites, dummodo tu sis
Æacidæ similis, Vulcaniaque arma capessas,
Quam te Thersitæ similem producat Achilles.
Et, tamen, ut longe repetas, longeque revolvas
Nomen, ab infami gentem deducis asylo.
Majorum primus quisquis fuit ille tuorum,
Aut pastor fuit, aut illud, quod dicere nolo.

I had rather that vile Thersites were thy sire, so thou wert like Achilles, and couldst wield Vulcanian arms, than that Achilles should be thy father, and thou be like to vile Thersites. And yet, however far thou tracest thy descent and name back, thou dost but derive thy origin from the infamous sanctuary. The first of thy ancestors, whoever he was, was either a shepherd or else—what I would rather not mention.

The Tongue.

Sat. ix. 120.

Lingua mali pars pessima servi.

The tongue is the vile slave's vilest part.

Youth.

Sat. ix. 126.

Festinat enim decurrere velox
Flosculus angustæ miseræque brevissima vitæ
Portio: dum bibimus, dum serta, unguenta, puellas
Poscimus, obrepit non intellecta senectus.

For the short-lived bloom and contracted span of brief and

wretched life is fast fleeting away! While we are drinking and calling for garlands, ointments, and women, old age steals swiftly on with noiseless step.

Blindness of Man.

Sat. x. 1.

Omnibus in terris, quæ sunt a Gadibus usque
Auroram et Gangen, pauci dignoscere possunt
Vera bona atque illis multum diversa, remotâ
Erroris nebulâ. Quid enim ratione timemus
Aut cupimus? quid tam dextro pede concipis, ut te
Conatus non pœniteat votique peracti?
Evertêre domos totas optantibus ipsis
Dî faciles. Nocitura togâ, nocitura petuntur
Militiâ. Torrens dicendi copia multis,
Et sua mortifera est facundia. Viribus ille
Confisus periit admirandisque lacertis.

In every clime, from Gades to Ganges' distant stream, few can distinguish between what is really a blessing and its opposite, freed from the clouds of mental error. For what is there that we either seek or shun from the dictates of reason? What is there that thou beginnest so auspiciously that thou dost not repent of thy undertaking and the accomplishment of thy wishes? Too indulgent heaven has overturned whole families by granting their owners' prayers. We beg for what will injure us in peace and injure us in war. To many a full and rapid flow of eloquence has proved fatal. Even strength itself is fatal. Milo, trusting to his muscles, met his death.

Cicero (De Fin. i. 13) says :—

"Cupiditates non modo singulos homines sed universas familias evertunt."

"The granting of desires have overthrown not only single individuals but whole families."

And Shakespeare says :—

"We, ignorant of ourselves,
Beg often our own harms, which the wise powers
Deny us for our good : so find we profit
By losing of our prayers."

And Roscommon thus tells the story of Milo :—

"Remember Milo's end,
Wedged in the timber which he strove to rend."

The Poor.

Sat. x. 18.

Rarus venit in cœnacula miles.

It is rarely that a marauder pays his visit to a garret.

GOLD.

Sat. x. 22.

Cantabit vacuus coram latrone viator.
Prima fere vota et cunctis notissima templis
Divitiæ; crescant ut opes, ut maxima toto
Nostra sit arca foro. Sed nulla aconita bibuntur
Fictilibus. Tunc illa time, cum pocula sumes
Gemmata, et lato Setinum ardebit in auro.

The traveller with empty pockets will sing even in the bandit's face. The prayers that are generally first offered up and best known in all temples, are that our riches and wealth may increase, that our money-chest be the largest in the whole Forum. But no aconite is drunk from earthenware. Then is the time to dread it, when thou quaffest from jewelled cups, and the ruddy Setine glows in the broad gold.

Ovid (Nux. 43) says to the same effect:—

"Sic timet insidias, qui scit se ferre viator
Cui timeat: tutum carpit inanis iter."

"Thus the traveller who knows that he possesses anything of value, is afraid of being waylaid: the empty-handed goes on his journey in safety."

A VERBOSE EPISTLE.

Sat. x. 71.

Verbosa et grandis epistola venit
A Capreis.

A huge, wordy letter came to-day
From Capreæ.

PUBLIC CORRUPTION.

Sat. x. 77.

Ex quo suffragia nulli
Vendimus, effudit curas. Nam qui dabat olim
Imperium, fasces, legiones, omnia, nunc se
Continet, atque duas tantum res anxius optat,
Panem et Circenses.

Ever since we sold our votes to none, the people have thrown aside all anxiety for the public weal. For that sovereign people that once gave away military commands, consulships, legions, everything, now bridles its desires, and anxiously prays only for two things—bread and the games of the circus.

Love of Power.

Sat. x. 96.

Et qui nolunt occidere quenquam,
Posse volunt.

'Tis nature this; even those who want the will,
Pant for the dreadful privilege to kill.

High Fortune.

Sat. x. 104.

Qui nimios optabat honores,
Et nimias poscebat opes, numerosa parabat
Excelsæ turris tabulata, unde altior esset
Casus, et impulsæ præceps immane ruinæ.

For he, who wished for excessive honours and prayed for excessive wealth, was raising, stage above stage, a tottering tower, only that the fall might be the greater, "with hideous ruin and combustion down."

Johnson says:—

"What gave great Villiers to th' assassin's knife,
And fix'd disease on Harley's closing life?
What murder'd Wentworth, and what exiled Hyde,
By kings protected and to kings allied?
What but the wish indulged in courts to shine,
And power too great to keep, or to resign."

Cicero and Demosthenes.

Sat. x. 122.

O fortunatam natam me consule Romam!
Antonî gladios potuit contemnere, si sic
Omnia dixisset. Ridenda poëmata malo,
Quam te conspicuæ, divina Philippica, famæ,
Volveris a primâ quæ proxima. Sævus et illum
Exitus eripuit, quem mirabantur Athenæ
Torrentem, et pleni moderantem frena theatri.
Dîs ille adversis genitus fatoque sinistro,
Quem pater ardentis massæ fuligine lippus
A carbone, et forcipibus, gladiosque parante
Incude, et luteo Vulcano, ad rhetora misit.

"How fortunate a natal day was thine,
In that late consulate, O Rome, of mine!"

He might have scorned the swords of Anthony, if he had uttered nothing better than this. I had rather write poems, a common jest than thee, divine Philippic, of distinguished fame, that second ·ll! A cruel fate, too, carried him off, whom Athens used to

admire, while his eloquence overawed the fierce democracy and "fulmined over Greece." With inauspicious gods and adverse fate was he born, whom his father, blear-eyed with the grime of the glowing mass sent from the coal, the pincers, sword-forging anvil, and sooty Vulcan, to study rhetoric.

Fame.

Sat. x. 140.

Tanto major famæ sitis est, quam
Virtutis. Quis enim virtutem amplectitur ipsam,
Præmia si tollas. Patria tamen obruit olim
Gloria paucorum et laudis tituli que cupido
Hæsuri saxis cinerum custodibus; ad quæ
Discutienda valent sterilis mala robora ficus;
Quandoquidem data sunt ipsis quoque fata sepulchris.
Expende Hannibalem; quot libras in duce summo
Invenies? hic est, quem non capit Africa Mauro
Percussa Oceano, Niloque admota tepenti,
Rursus ad Œthiopum populos aliosque elephantos.

So much greater is the thirst for fame than generous deeds. For who is willing to embrace virtue herself, if thou takest away its reward? And yet, in former days, this desire of a few for glory has been the ruin of their native land; that longing for immortality and those monumental inscriptions to grace the marble that guard their ashes; though to rend these the destructive strength of the barren fig-tree is sufficient. Since even to sepulchres themselves fate hath fore-ordained their day of doom. Weigh the dust of Hannibal. How many pounds wilt thou find in that mighty general! Yet this is he who will not be confined within the limits of Africa, lashed by the Mauritanian ocean, and stretching even to the steaming Nile, and then again to the races of the Œthiopes and their tall elephants.

Byron thus expresses the same idea:—

"Weigh'd in the balance, hero dust
Is vile as vulgar clay;
Thy scales, Mortality! are just
To all that pass away."

Glory.

Sat. x. 159.

Exitus ergo quis est? O gloria! vincitur idem
Nempe et in exilium præceps fugit atque ibi magnus
Mirandusque cliens sedet ad prætoria regis
Donec Bithyno libeat vigilare tyranno.
Finem animæ, quæ res humanas miscuit olim,
Non gladii, non saxa dabunt, nec tela, sed ille

Cannarum vindex ac tanti sanguinis ultor,
Annulus. I, demens, et sævas curre per Alpes,
Ut pueris placeas et declamatio fias!
Unus Pellæo juveni non sufficit orbis:
Æstuat infelix angusto limite mundi,
Ut Gyaræ clausus scopulis parvâque Seripho.
Quum tamen a figulis munitum intraverit urbem,
Sarcophago contentus erit. Mors sola fatetur,
Quantula sint hominum corpuscula.

What then ensued? Oh glory! this self-same man is conquered, and flying with headlong haste to exile, sits, a mighty and strange suppliant, at the palace door of the Bithynian king till his majesty be pleased to wake. That soul, whose frown alarmed the world, shall be put an end to neither by swords, nor stones, nor javelins, but a ring will be the avenger of Cannæ's fatal field and its mighty carnage. Fly, madman, climb the rugged Alps that thou mayest please the rhetoricians and be a theme at school! One world was too small for the youth of Pella. He gasps for breath within the narrow limits of the universe, poor soul, as though immured in Gyaros' small rock or tiny Seriphos. When, however, he shall have entered within Babylon's brick walls, he will be content with a sarcophagus. Death alone proclaims the true dimensions of our puny frames.

Valerius Maximus (viii. 14) puts these words into the mouth of Alexander:—

"Heu me miserum! quod ne uno quidem adhuc potitus sum!"

"Ah me miserable! that I have not yet got possession of one world."

Description of Old Age.

Sat. x. 188.

Da spatium vitæ, multos da, Jupiter, annos:
Hoc recto vultu, solum hoc et pallidus optas.
Sed quam continuis et quantis longa senectus
Plena malis? Deformem et tetrum ante omnia vultum,
Dissimilemque sui, deformem pro cute pellem,
Pendentesque genas, et tales adspice rugas,
Quales, umbriferos ubi pandit Tabraca saltus,
In vetulâ scalpit jam mater simia buccâ.

"Life, length of life! give many years, O Jupiter." This thou prayest for whether sick or well. But with what unceasing and grievous ills is old age loaded? First of all, a face hideous and ghastly, changed from its former self; for a smooth skin, a hide with scruff overgrown, and flabby cheeks, and such wrinkles as many a grandam ape is seen to scrape in her wizened jowl in ...a's thick woods.

Euripides (Fr. Incert. 48) :—

> Ὦ γῆρας, οἵαν ἐλπίδ' ἡδονῆς ἔχεις;
> Καὶ πᾶς τις εἰς σὲ βούλετ' ἀνθρώπων μολεῖν·
> Λαβὼν δὲ πεῖραν μεταμέλειαν λαμβάνει·
> Ὡς οὐδέν ἐστι χεῖρον ἐν θνητῷ γένει.

"Oh old age, in what hopes of pleasure thou indulgest? Every man wishes to reach thee: and having made trial, repents: as there is nothing worse in mortal life."

Antiphanes (Fr. Com. Gr. p. 570, M.) says :—

> Σφόδρ' ἐστὶν ἡμῶν ὁ βίος οἴνῳ προσφερής·
> Ὅταν ᾖ τὸ λοιπὸν μικρόν, ὄξος γίνεται.
> Πρὸς γὰρ τὸ γῆρας ὥσπερ ἐργαστήριον
> Ἅπαντα τἀνθρώπεια προσφοιτᾷ κακά.

"Our life much resembles wine: when there is only a little remaining, it becomes vinegar: for all the ills of human nature crowd to old age as if it were a workshop."

Antiphanes (Fr. Com. Gr. p. 514, M.) says :—

> Ὦ γῆρας, ὡς ἅπασιν ἀνθρώποισιν εἶ
> Ποθεινόν, ὡς εὔδαιμον, εἶθ' ὅταν παρῇς,
> Ἀχθηρόν, ὡς μοχθηρόν, ἓν λέγει τέ σε
> Οὐδείς, κακῶς δὲ πᾶς τις ὃς σοφῶς λέγει.

"Oh old age, how much desired and blessed thou art by all men, then when thou art present, how sad and full of misery! no one speaks well of thee, but every one, who speaks wisely, speaks ill of thee."

Compare Hamlet's speech to Polonius, and "As You Like It," (act ii. sc. 7) :—

> "His big manly voice,
> Turning again towards childish treble, pipes
> And whistles in its sound."

Mrs Thrale, "Three Warnings :"—

> "The tree of deepest root is found
> Least willing still to quit the ground;
> 'Twas therefore said, by ancient sages,
> That love of life increased with years
> So much, that in our later stages
> When pains grow sharp, and sickness rages,
> The greatest love of life appears."

Beauty and Modesty.

Sat. x. 297.

> Rara est adeo concordia formæ
> Atque pudicitiæ.

For rarely do we meet, in one combined,
A beauteous body and a virtuous mind.

Prayer to the Gods.

Sat. x. 346.

> Nil ergo optabunt homines? Si consilium vis,
> Permittes ipsis expendere numinibus, quid

Conveniat nobis, rebusque sit utile nostris.
Nam pro jucundis aptissima quæque dabunt dî.
Carior est illis homo, quam sibi. Nos animorum
Impulsu, et cæcâ magnâque cupidine ducti,
Conjugium petimus, partumque uxoris: at illis
Notum, qui pueri, qualisque futura sit uxor.
Ut tamen et poscas aliquid, voveasque sacellis
Exta, et candiduli divina tomacula porci;
Orandum est, ut sit mens sana in corpore sano:
Fortem posce animum, mortis terrore carentem,
Qui spatium vitæ extremum inter munera ponat
Naturæ, qui ferre queat quoscunque labores,
Nesciat irasci, cupiat nihil, et potiores
Herculis ærumnas credat sævosque labores
Et Venere, et cœnis, et plumâ Sardanapali.
Monstro, quod ipse tibi possis dare: semita certe
Tranquillæ per virtutem patet unica vitæ.
Nullum numen habes, si sit prudentia: nos te,
Nos facimus, Fortuna, deam cœloque locamus.

Must then, men pray for nothing? If thou take my advice, thou wilt allow the gods themselves to decide what is best for us and most suitable for our circumstances. For instead of our imaginary bliss, the gods will give us real good. In truth, man is dearer to the gods than to himself. Led on by the impulse of our feelings, by blind and headlong passion, we petition for wife and children; but they alone know what kind of wife and children they will prove. That, however, you may have something to pray for and may present at their shrines thy pious offerings, be this thy prayer: Vouchsafe me health of body and peace of mind; pray for a firm soul, proof against the threats of death, that reckons the closing scene of life among nature's kindly boons, that can patiently endure the labours of life, that is able to restrain anger and desire alike, and counts the cares and toils of Hercules to be far preferable to the wanton nights, rich banquets, and downy couch of Sardanapalus. I teach thee what blessings thou canst bestow on thyself. The only certain road to peace of mind is through a virtuous life. If we were wise, we should see, O Fortune, nothing divine in thee; it is we ourselves that have made thee a goddess and placed thy throne in heaven.

Socrates in Plato (Alcib. ii. 5) says:—

κινδυνεύει γοῦν, ὦ Ἀλκιβιάδη, φρόνιμός τις εἶναι ἐκεῖνος ὁ ποιητής, ὅς δοκεῖ μοι φίλοις ἀνοήτοις τισὶ χρησάμενος, ὁρῶν αὐτοὺς καὶ πράττοντας καὶ εὐχομένους ἅπερ οὐ βέλτιον ἦν, ἐκείνοις δὲ ἐδόκει, κοινῇ ὑπὲρ ἁπάντων αὐτῶν εὐχὴν ποιήσασθαι· λέγει δέ πως ὡδί· Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλά, φησί, καὶ εὐχομένοις καὶ ἀνεύκτοις ἄμμι, δίδου, τὰ δὲ δεινὰ καὶ εὐχομένοις ἀπαλέξειν κελεύει.

"That poet, Alcibiades, was not far from being a wise person, who, finding himself connected with some senseless friends, doing and praying for things which it would be better for them to be without, though they thought otherwise, made use of a prayer in common for all to this effect: 'O Jupiter, our king, grant to us whatever is good, whether we pray for it or not; but avert what is evil, even though we offer our prayers to obtain it.'"

And in respect to children, Socrates says (Alcib. ii. 5):—

εὑρήσεις δὲ καὶ περὶ τέκνων τὸν αὐτὸν τρόπον, εὐξαμένους τινὰς ἤδη γενέσθαι καὶ γενομένων εἰς ξυμφορὰς τε καὶ λύπας τὰς μεγίστας καταστάντας. οἱ μὲν γὰρ μοχθηρῶν διὰ τέλους ὄντων τῶν τέκνων ὅλον τὸν βίον λυπούμενοι διήγαγον· τοὺς δὲ χρηστῶν μὲν γενομένων, συμφοραῖς δὲ χρησαμένων ὥστε στερηθῆναι, καὶ τούτους οὐδὲν εἰς ἐλάττονας δυστυχίας καθεστηκότας ἤπερ ἐκείνους, βουλομένους ἂν ἀγένητα μᾶλλον εἶναι ἢ γενέσθαι.

"And in regard to children, you will find in the same way, how that some persons, after having prayed that they might be blessed with them, have, when they are born, found themselves overwhelmed in the greatest calamities and miseries. For some, whose children 'are given over to work all uncleanness with greediness,' have passed their whole lives in sorrow: while others, though their children were well-behaved, having lost them, have felt the sorrows of life not less acutely than the others, wishing that their children had never been born."

Shakespeare ("Anthony and Cleopatra," act ii. sc. 1):—

"We, ignorant of ourselves,
Beg often our own harms, which the wise powers
Deny us for our good; so find we profit,
By losing of our prayers."

Know Thyself.

Sat. xi. 24.

Illum ego jure
Despiciam, qui scit, quanto sublimior Atlas
Omnibus in Libyâ sit montibus; hic tamen idem
Ignoret, quantum ferratâ distet ab arcâ
Sacculus. E cœlo descendit *Γνῶθι σεαυτὸν*,
Figendum et memori tractandum pectore.

I should with reason despise that man who knows how much Atlas soars above all other mountains in Africa, and yet is ignorant how much a small purse differs from an iron-bound chest. "Know thyself" came down from heaven, to be impressed in living characters upon thy heart, and even pondered in thy thoughts.

Know Thyself.

Sat. xi. 35.

Noscenda est mensura sui spectandaque rebus
In summis minimisque, etiam cum piscis emetur,

Ne mullum cupias, cum sit tibi gobio tantum
In loculis. Quis enim te, deficiente crumenâ
Et crescente gulâ, manet exitus, ære paterno
Ac rebus mersis in ventrem fœnoris atque
Argenti gravis, et pecorum, agrorumque capacem.

In great concerns and small, one must know one's own measure, even when we are going to buy a fish, lest thou shouldst long for a mullet, when thou hast only money for a gudgeon in thy purse. What is to be the end of thee if thy throat widens as thy pockets shrink; when thy patrimony and whole fortune is squandered on thy belly, that deep abyss, which can hold everything, land, cattle, horses, silver, gold?

Pleasures.

Sat. xi. 208.

Voluptates commendat rarior usus.

Our very sports by repetition tire,
But rare delight breeds ever new desire.

Avarice.

Sat. xii. 50.

Non propter vitam faciunt patrimonia quidam,
Sed vitio cæci propter patrimonia vivunt.

Some men do not make fortunes for the sake of living, but blinded by avarice, live for the sake of money only.

Remorse.

Sat. xiii. 1.

Exemplo quodcunque malo committitur, ipsi
Displicet auctori.

Man, wretched man, whene'er he stoops to sin,
Feels, with the act, a strong remorse within.

Conscience.

Sat. xiii. 3.

Se judice nemo nocens absolvitur.

By the verdict of his own breast no guilty man is ever acquitted.

See Romans ii. 14, 15.

Moderation.

Sat. xiii. 11.

Ponamus nimios gemitûs; flagrantior æquo
Non debet dolor esse viri nec vulnere major.

Let us lay aside all inordinate complaints. A man's gri ought never to show itself beyond due bounds, but be proportiona to the blow it has received.

Wisdom by Experience.

Sat. xiii. 20.

Ducimus autem
Hos quoque felices, qui ferre incommoda vitæ,
Nec jactare jugum vitâ didicere magistrâ.

Yet we deem those too happy who, with daily life for their in structress, have learnt of old experience to endure the incon veniences of life and not shake off the yoke.

So Milton says:—

"To know
That which before us lies in daily life,
Is the prime wisdom."

The Good.

Sat. xiii. 26.

Rari quippe boni: numero vix sunt totidem, quot
Thebarum portæ, vel divitis ostia Nili.

The good, alas, are few! "The valued file,"
Less than the gates of Thebes, the mouths of Nile!

The Gods as Witnesses.

Sat. xiii. 75.

Tam facile et pronum est, superos contemnere testes,
Si mortalis idem nemo sciat!

For 'tis so common, in this age of ours,
So easy, to contemn the Immortal Powers,
That, can we but elude man's searching eyes,
We laugh to scorn the witness of the skies.

Slowness of Punishments and Fates of Men.

Sat. xiii. 100.

Ut sit magna, tamen certe lenta ira deorum est.
Si curant igitur cunctos punire nocentes,
Quando ad me venient? sed et exorabile numen
Fortasse experiar: solet his ignoscere. Multi
Committunt eadem diverso crimina fato.
Ille crucem sceleris pretium tulit, hic diadema.

All powerful though the wrath of the gods may be, yet certainly it is slow-paced. If, therefore, they prepare to punish all the

guilty, when will they come to me? But, besides, I may perchance find that the divinity may be appeased by prayers: it is not unusual with him to pardon such perjuries as these. Many commit the same crimes with results widely different. One man is crucified, as a reward of his villany, another ascends a throne.

Euripides (Fr. Incert. 2) says:—

> *Οὔτοι προσελθοῦσ' ἡ Δίκη σε—μὴ τρέσῃς—*
> *Παίσει πρὸς ἧπαρ, οὐδὲ τῶν ἄλλων βροτῶν*
> *Τὸν ἄδικον, ἀλλὰ σῖγα καὶ βραδεῖ ποδὶ*
> *Στείχουσα μάρψει τοὺς κακούς, ὅταν τύχῃ.*

"Vengeance advancing boldly will not strike you—be not afraid—in front, nor any other wicked man, but creeping silently and with slow foot will grasp the scoundrels, when she falls in with them."

Money.

Sat. xiii. 134.

> Ploratur lacrymis amissa pecunia veris.

> And money is bewailed with deeper sighs,
> Than friends or kindred, and with louder cries.

Philosophy.

Sat. xiii. 187.

> Plurima felix
> Paulatim vitia, atque errores exuit omnes,
> Prima docet rectum Sapientia: quippe minuti
> Semper et infirmi est animi exiguique voluptas
> Ultio. Continuo sic collige, quod vindictâ
> Nemo magis gaudet, quam fœmina. Cur tamen hos tu
> Evasisse putes, quos diri conscia facti
> Mens habet attonitos, et surdo verbere cædit,
> Occultum quatiente animo tortore flagellum?
> Pœna autem vehemens, ac multo sævior illis,
> Quas et Cædicius gravis invenit, et Rhadamanthus,
> Nocte dieque suum gestare in pectore testem.

Divine philosophy weeds from our breast, by degrees, full many a vice and every kind of error. She is the first to teach us what is right: for revenge is ever the abject pleasure of an abject mind. Be assured of this, since no one delights more in revenge than poor weak womankind. Yet why should you imagine that those have escaped whom their mind, weighed down by a sense of guilt, keeps in constant terror and lashes with an invisible thong, while conscience, as their tormentor, plies a scourge unmarked by human eyes? Nay, fearful is their punishment, and far more terrible than those which the sanguinary Cæditius invents or Rhadamanthus; bearing, as they do, in their own breast, day and night, a witness against themselves.

Wickedness Devised is Done.

Sat. xiii. 209.

Nam scelus intra se tacitum qui cogitat ullum,
Facti crimen habet.

For, IN THE EYE OF HEAVEN, a wicked deed
Devised, is done.

Shakespeare ("King John," act iv. sc. 2) says:—
"The deed which both our tongues held vile to name."

The Nature of Wicked Men.

Sat. xiii. 236.

Mobilis et varia est ferme natura malorum.
Quum scelus admittant, superest constantia. Quid fas
Atque nefas, tandem incipiunt sentire peractis
Criminibus.

The nature of the wicked is in general fickle and variab
While they are engaged in their evil deeds, they have resoluti
and more than enough. When they have accomplished their f
acts, then it is that they begin to feel the difference between ri
and wrong.

Nature Fixed.

Sat. xiii. 239.

Tamen ad mores natura recurrit
Damnatos, fixa et mutari nescia.

Incapable of change, Nature still
Recurs to her old habits.

Heaven neither Deaf nor Blind.

Sat. xiii. 247.

Pœnâ gaudebis amarâ
Nominis invisi, tandemque fatebere lætus,
Nec surdum, nec Tiresiam quenquam esse deorum.

Thou wilt exult in the bitter punishment of the hated scound
and at length with joy confess that no one of the gods is eit
deaf or blind like Tiresias.

See Psalm lviii. 9, 1

A Petty Tyrant.

Sat. xiv. 20.

Antiphates trepidi laris ac Polyphemus.

Who, the stern tyrant of his small domain,
The Polypheme of his domestic train.

Paternal Example.

Sat. xiv. 31.

Velocius et citius nos
Corrumpunt vitiorum exempla domestica, magnis
Cum subeunt animos auctoribus. Unus et alter
Forsitan hæc spernant juvenes, quibus arte benignâ
Et meliore luto finxit præcordia Titan.
Sed reliquos fugienda patrum vestigia ducunt,
Et monstrata diu veteris trahit orbita culpæ.

The examples of vice that we witness at home corrupt us more speedily and sooner when they insinuate themselves into our minds sanctioned by those on whom our earliest thoughts dwell. Such practices may, perhaps, be spurned by one or two youths whose hearts have been formed by God with kindlier art and moulded of a purer clay. But their sire's footsteps, though they deserve to be shunned, lead on the rest, and the path of inveterate profligacy that has long been pointed out to them lures them on.

Youth.

Sat. xiv. 40.

Quoniam dociles imitandis
Turpibus ac pravis omnes sumus ; et Catilinam
Quocunque in populo videas, quocunque sub axe :
Sed nec Brutus erit, Bruti nec avunculus usquam.
Nil dictu fœdum visuque hæc limina tangat,
Intra quæ puer est.

Since we are all too ready to follow the example set by the depraved and wicked : a Catiline thou mayest see in any people under any sky, but a Brutus or a Cato thou wilt nowhere find. Let no immodest sight or word approach the doors which close upon your child.

Children.

Sat. xiv. 47.

Maxima debetur puero reverentia. Si quid
Turpe paras, ne tu pueri contemseris annos :
Sed peccaturo obstet tibi filius infans.

His child's unsullied purity demands the deepest reverence at a parent's hand. When thou art contemplating some base deed, forget not thy child's tender years, but let the presence of thy infant son act as a check on thy headlong course to sin.

Evil Example.

Sat. xiv. 56.

Unde tibi frontem libertatemque parentis,
Cum facias pejora senex.

With what front canst thou exercise the powers of a father, thou who thyself, though tottering on the verge of the grave, dost worse than this.

The Jews.

Sat. xiv. 96.

Quidam sortiti metuentem sabbata patrem,
Nil præter nubes et cœli numen adorant;
Nec distare putant humanâ carne suillam,
Quâ pater abstinuit; mox et præputia ponunt:
Romanas autem soliti contemnere leges,
Judaicum ediscunt, et servant, ac metuunt jus,
Tradidit arcano quodcunque volumine Moses;
Non monstrare vias, eadem nisi sacra colenti;
Quæsitum ad fontem solos deducere verpos.
Sed pater in causâ, cui septima quæque fuit lux
Ignava, et partem vitæ non attigit ullam.

Some, whose fate it is to have a father that reverences the Sabbath, bow down to nothing except the clouds and the Divinity of heaven; regarding with equal loathing the flesh of man and swine, following the tradition of their fathers. Soon too they submit to circumcision. Taught to deride the Roman ritual, they study, observe, and reverence those Jewish statutes found in the mystic volume of Moses—such as never point the road or make the fountain known except to the circumcised alone. But their bigot father taught them this, who whiled away each seventh revolving day in sloth, and kept aloof from life's daily duties.

Avarice.

Sat. xiv. 152.

Sed qui sermones? quam fœdæ buccina famæ?
Quid nocet hoc? inquit. Tunicam mihi malo lupini,
Quam si me toto laudet vicinia pago,
Exigui ruris paucissima farra secantem.

"What does the world say? How sounds the loud trumpet of slanderous fame?" "What matters that to me?" says he, "I had rather have a lupin's pod added to my store than that the whole neighbourhood should praise me, if I am to be cursed with the scant produce of a small estate."

Diphilus (Fr. Com. Gr. p. 1001, M.) says :—

Εἰ μὴ τὸ λαβεῖν ἦν, οὐδὲ εἷς πονηρὸς ἦν.
Φιλαργυρία τοῦτ' ἔστιν, ὅταν ἀφεὶς σκοπεῖν
Τὰ δίκαια τῶν κέρδους διὰ παντὸς δοῦλος ᾖς.

"If it were not for the love of grasping, there would not be a single wicked man in the world. That shows the real love of money, when forgetting to look at what is just, thou art altogether the slave of gain."

RICHES.

Sat. xiv. 176.

Nam dives qui fieri vult,
Et cito vult fieri.

For he who wishes to become rich, wishes to become so speedily.

So Proverbs xxviii. 20 :—"He that maketh haste to be rich, shall not be innocent."

See (Gr.) Just man.

MONEY.

Sat. xiv. 204.

Lucri bonus est odor ex re
Quâlibet. Illa tuo sententia semper in ore
Versetur, dîs atque ipso Jove digna, poëtæ :
Unde habeas, quærit nemo ; sed oportet habere.

Gain smells sweet from any source. Let this saying be always on thy tongue,—worthy of the gods, and even of Jove himself—No one asks thee how thou gettest it, but get it thou must.

This alludes to Vespasian's answer to Titus (Suet. Vesp. 23.)

VICE.

Sat. xiv. 233.

Nemo satis credit tantum delinquere, quantum
Permittas : adeo indulgent sibi latius ipsi.

No one thinks it enough to sin just so much as thou allowest, they go far beyond the limit assigned them.

WEALTH.

Sat. xiv. 304.

Misera est magni custodia censûs.

Wretched indeed is the guardianship of a large fortune.

NATURE AND WISDOM.

Sat. xiv. 321.

Nunquam aliud Natura, aliud Sapientia dicit.

Nature and Wisdom never are at strife.

Superstition.

Sat. xv. 10.

O sanctas gentes, quibus hæc nascuntur in hortis
Numina!

O holy nations! Sacro-sanct abodes!
Where every garden propagates its gods.

Bigotry.

Sat. xv. 35.

Summus utrumque
Inde furor vulgo, quod numina vicinorum
Odit uterque locus, cum solos credat habendos
Esse deos quos colit.

On both sides a deadly hate arises on this account, because each hates its neighbour's gods, believing those only to be gods which itself worships.

The Wicked.

Sat. xv. 70.

Terra malos homines nunc educat atque pusillos.

Now, earth, grown old and frigid, rears with pain
A pigmy brood, a weak and wicked train.

Feeling Hearts.

Sat. xv. 131.

Mollissima corda
Humano generi dare se Natura fatetur,
Quæ lacrymas dedit: hæc nostri pars optima sensûs.
Plorare ergo jubet casum lugentis amici,
Squaloremque rei, pupillum ad jura vocantem
Circumscriptorem, cujus manantia fletu
Ora puellares faciunt incerta capilli.
Naturæ imperio gemimus, cum funus adultæ
Virginis occurrit, vel terrâ clauditur infans,
Et minor igne rogi. Quis enim bonus et face dignus
Arcanâ, qualem Cereris vult esse sacerdos,
Ulla aliena sibi credat mala! Separat hoc nos
A grege mutorum, atque ideo venerabile soli
Sortiti ingenium, divinorumque capaces
Atque exercendis capiendisque artibus apti
Sensum a cœlesti demissum traximus arce,

Cujus egent prona et terram spectantia. Mundi
Principio indulsit communis conditor illis
Tantum animas, nobis animum quoque, mutuus ut nos
Affectus petere auxilium et præstare juberet.

Nature proclaims that she has given mankind feeling hearts by giving us tears. This is the greatest boon that she has bestowed upon us. In this way she bids us sympathise with the misfortunes of a sorrowing friend, bewail the prisoner's fate or the misery of the orphan, compelled to summon his guardian to court that he may recover his inheritance, so soft his tresses and so bedewed with tears that thou wouldst doubt his sex and take him for a girl. It is, as Nature bids, when we mourn some young maiden conveyed to the grave before her time, or some infant, just shown on earth and hurried to the tomb. For what good man, who that is worthy of the mystic torch, such an one as Ceres' priest would have him be, ever deems the woes of others not his own? This it is that distinguishes us from the brute creation, and therefore, we alone, gifted with superior powers and capable of things divine, fitted for the practice and reception of every useful art, have received from high heaven a moral sense denied to creatures prone and downward bent. In the beginning the Almighty Creator of this vast fabric breathed life in *them*, a reasoning soul in *us*, that mutual kindness might be lighted up in our hearts to return the good which others did us.

BEARS AGREE.

Sat. xv. 164.

Sævis inter se convenit ursis.

Bears, savage to others, are yet at peace among themselves.

LIVIUS

BORN B.C. 59—DIED A.D. 17.

LIVIUS, the celebrated Roman historian, born at Patavium, the modern Padua, B.C. 59, in the consulship of Cæsar and Bibulus, spent the greater part of his life at Rome, where his literary talents gained him the patronage and friendship of Augustus. He must have enjoyed great influence at the imperial court, and became so distinguished that a Spaniard, as Pliny (Ep. ii. 3) tells us, travelled from Cadiz to Rome solely for the purpose of seeing him, and, when he had satisfied his curiosity, immediately returned home. He was married and left at least two children. These are

all the particulars that have come down to us respecting him. The only extant work of Livy is a "History of Rome," extending from the foundation of the city to the death of Drusus, B.C. 9, which was comprised in 142 books. Of these only thirty-five have descended, though we possess summaries of the rest.

Children.

i. 9.

Liberi, quo nihil carius humano generi est.

Children, a bond of union than which the human heart feels none more endearing.

Women.

i. 9.

Accedebant blanditiæ virorum factum purgantium, cupiditate atque amore; quæ maxime ad muliebre ingenium efficaces preces sunt.

To these persuasions was added the soothing behaviour of their husbands themselves, who urged, in extenuation of the violence they had been tempted to commit, the excess of passion and the force of love: arguments than which there can be none more powerful to assuage the irritation of the female mind.

The Bad.

i. 46.

Fere fit malum malo aptissimum.

Evil is fittest to consort with its like.

Fatherland.

ii. 1.

Caritas ipsius soli, cui longo tempore assuescitur.

Affection for the soil itself, which, in length of time, is acquired from habit.

A King.

ii. 3.

Regem hominem esse, a quo impetres ubi jus, ubi injuriâ opus sit; esse gratiæ locum, esse beneficio; et irasci et ignoscere posse; inter amicum atque inimicum discrimen nôsse.

A king was a human being; from him a request might be obtained, whether right or wrong; with him there was room for favour, and for acts of kindness; he could be angry, and he could forgive; he knew a distinction between a friend and an enemy.

Law.

ii. 3.

Leges, rem surdam, inexorabilem esse, salubriorem melioremque inopi quam potenti; nihil laxamenti nec veniæ habere, si modum excesseris; periculosum esse, in tot humanis erroribus solâ innocentiâ vivere.

Law is deaf and inexorable, calculated rather for the safety and advantage of the poor than of the rich, and admits of no relaxation or indulgence, if its bounds are trangressed. Men being liable to so many mistakes, to have no other security but innocence is a hazardous situation.

Faction.

ii. 30.

Factio respectusque rerum privatarum, quæ semper offecere officientque publicis consiliis.

A spirit of faction, and men's regard to their own private interests, things which ever did, and ever will, impede the public counsels.

Civil Dissensions.

ii. 44.

Seditiones inter semet ipsos, id unum venenum, eam labem civitatibus opulentis repertam ut magna imperia mortalia essent.

Civil dissensions, the only infection, the only poison that operated, so as to set limits to the duration of great empires.

Honour Declined.

ii. 47.

Spreta in tempore gloria interdum cumulatior redit.

So true it is, that honour prudently declined, often comes back with increased lustre.

Gratification of Wishes.

iii. 1.

Fecit statim, ut fit, fastidium copia.

The gratification of their wishes, as is generally the case, instantly begat disgust.

Present Sufferings.

iii. 39.

Graviora, quæ patiantur, videntur jam hominibus, quam quæ metuant.

Men feel more sensibly the weight of present sufferings than of such as exist only in apprehension.

GREAT ANIMOSITIES.

iii. 40.

Ex magno certamine magnas excitari ferme iras.

Great contests generally excite great animosities.

PRIDE.

iii. 56.

Superbiæ et crudelitati, etsi seras, non leves tamen venire pœnas.

That the punishments which attended pride and cruelty, though they might come late, were not light.

LIBERTY.

iii. 65.

Moderatio tuendæ libertatis, dum æquari velle simulando ita se quisque extollit, ut depriinat alium, in difficili est: cavendoque ne metuant homines, metuendos ultro se efficiunt; et injuriam a nobis repulsam, tanquam aut facere aut pati necesse sit, injungimus aliis.

So difficult is it to preserve moderation in the asserting of liberty, while, under the pretence of a desire to balance rights, each elevates himself in such a manner as to depress another; for men are apt, by the very measures which they adopt to free themselves from fear, to become the objects of fear to others, and to fasten upon them the burden of injustice which they have thrown off from their own shoulders, as if there existed in nature a perpetual necessity either of doing or of suffering injury.

PRIVATE INTEREST.

iii. 68.

Naturâ hoc ita comparatum est, ut qui apud multitudinem suâ causâ loquitur, gratior eo sit, cujus mens nihil præter publicum commodum videt.

It results from the nature of the human mind, that he, who addresses the public with a view to his own particular benefit, is studious of rendering himself more generally agreeable than he who has no other object but the advantage of the public.

A GOOD NAME.

iii. 72.

Famæ ac fidei damna majora sunt, quam quæ æstimari possunt.

The loss of reputation and the esteem of mankind are of importance beyond what can be estimated.

Factions.

iv. 9.

Factiones, quæ fuere eruntque pluribus populis magis exitio quam bella externa, quam fames, morbive, quæque alia in Deûm iras, velut ultima publicorum malorum vertunt.

Factions, which have proved, and will ever continue to prove, a more deadly cause of downfall to most states than either foreign wars, or famine, or pestilence, or any other of those evils, which men are apt to consider as the severest of public calamities and the effects of divine vengeance.

Rewards.

iv. 35.

Nihil non aggressuros homines, si magnis conatis magna præmia proponuntur.

There was nothing which men would not undertake, if for great attempts great rewards were proposed.

Merit.

iv. 37.

Fortuna, ut sæpe alias, virtutem secuta est.

Success, as on many other occasions, attended merit.

Public Favours.

iv. 57.

Gratia atque honos opportuniora interdum non cupientibus sunt.

Honours and public favours sometimes offer themselves the more readily to those who have no ambition for them.

Pleasure.

v. 4.

Labor voluptasque dissimillima naturâ, societate quâdam inter se naturali sunt juncta.

Toil and pleasure, in their natures opposite, are yet linked together in a kind of necessary connexion.

The Brave Man.

v. 20.

Qui segnior fit prædæ, fortissimus quisque laboris periculique præcipuam petere partem solet.

It is generally the case, that the man who is most ready on every occasion to undertake the largest share of toil and danger, is the least active in plundering.

War.

v. 27.

Sunt et belli, sicut pacis jura.

War has its laws as well as peace.

Fortune.

v. 37.

Occæcat animos fortuna ubi vim suam ingruentem refringi non vult.

When Fortune is determined upon the ruin of a people, she can so blind them as to render them insensible to danger even of the greatest magnitude.

Woe.

v. 48.

Væ victis!

Woe to the vanquished!

Woman.

vi. 34.

Parvis mobilis rebus animus muliebris.

The merest trifles will often affect the female mind.

Those on a Level with us.

vi. 34.

A proximis quisque minime anteiri vult.

It is certain that scarcely any man can bear to be surpassed by those nearest their own level.

Fate.

viii. 24.

Ferme fugiendo in media fata ruitur.

As it frequently happens that men, by endeavouring to shun their fate, run directly upon it.

The Brave.

viii. 29.

Eventus docuit fortes fortunam juvare.

The event afforded a proof that fortune assists the brave.

Envy.

viii. 31.

Invidiam, tanquam ignem, summa petere.

Envy, like flame, soars upwards.

Kings.

ix. 18.

Reges, non liberi solum impedimentis omnibus, sed do-ıini rerum temporumque, trahunt consiliis cuncta, non ›quuntur.

Kings being not only free from every kind of impediment, but .asters of circumstances and seasons, make all things subservient › their designs, themselves uncontrolled by any.

The Gauls.

x. 28.

Prima eorum prælia plus quam virorum, postrema minus ıam fœminarum esse.

In their first efforts they are more than men, yet in their last ıey are less than women.

The Assailant.

xxi. 44.

Major spes majorque animus inferentis est vim quam ·centis.

He who makes the attack, has ever more confidence and spirit an he who stands on the defensive.

Depressing the Superior.

xxii. 12.

Premendorum superiorum arte, quæ pessima ars nimis ·osperis multorum successibus crevit.

The practice of depressing the merit of his superior—a practice the basest nature, and which has become too general, in conse-.ence of the favourable success so often attending it.

A Mild Government.

xxii. 13.

Justum et moderatum imperium, quod unum vinculum fidei est.

A mild and equitable government, than which there is no stronger bond of loyalty.

A Good Commander.

xxii. 25.

Bono imperatori haud magni fortunam momenti esse; mentem rationemque dominari.

To a good commander fortune is a matter of slight moment; wisdom and prudence control and govern all things.

The Fool.

xxii. 29.

Primum esse virum, qui ipse consulat, quid in rem sit; secundum eum, qui bene monenti obediat; qui nec ipse consulere nec alteri parere sciat, eum extremi ingenii esse.

He is the first man, in point of abilities, who of himself forms good counsels; the next is he who submits to good advice; he who can neither himself form good counsels nor knows how to comply with those of another, is of the very lowest capacity.

Plans of Men.

xxii. 38.

Consilia res magis dant hominibus quam homines rebus.

Men's plans ought to be regulated by circumstances, and not circumstances by their plans.

The Fool.

xxii. 39.

Stultorum eventus magister est.

Fools only judge by events.

This is the Greek proverb (Zenob. ii. 14):—ἁλιεὺς πληγεὶς νοῦν οἴσει: "The fisherman stung will gain experience." This proverb arose from the saying of a fisherman, who, in his over-anxiety to ascertain the contents of his net, got stung from the stray scorpion. See Soph. Amphiaraus, Fragm. 113.

See (Gr.) Fools.

Truth.

xxii. 39.

Veritatem laborare nimis sæpe, aiunt, extingui nunquam.

It is commonly said that truth is often eclipsed, but never extinguished.

Fame.

xxii. 39.

Gloriam qui spreverit, veram habebit.

He who slights fame, shall enjoy it in its purity.

Evil.

xxiii. 3.

Notissimum quodque malum maxime tolerabile.

The evil with which men are best acquainted is the most tolerable.

Liberty.

xxiv. 21.

Libertatis restitutæ dulce auditu nomen.

The words—liberty restored—a sound ever delightful to the ears.

Great Fortune.

xxiv. 22.

Facile est momento quo quis velit, cedere possessione magnæ fortunæ; facere et parare eam, difficile atque arduum est.

It is easy at any moment to resign the possession of a great station; to arrive at and acquire it is difficult and arduous.

The Populace.

xxiv. 25.

Hæc natura multitudinis est; aut servit humiliter aut superbe dominatur; libertatem, quæ media est, nec spernere modice nec habere sciunt; et non ferme desunt irarum indulgentes ministri, qui avidos atque intemperantes plebeiorum animos ad sanguinem et cædes irritent.

Such is the nature of the populace; they are either abject slaves or tyrannic masters. Liberty, which consists in a mean between these, they either undervalue or know not how to enjoy with moderation; and in general there are not wanting agents disposed to foment their passions, who, working on minds which delight in cruelty, and know no restraint in the practice of it, exasperate them to acts of blood and slaughter.

Good Management.

xxv. 11.

Multa, quæ impedita naturâ sunt, consilio expediuntur.

Many things difficult in their nature, are made easy by good mangement.

Euripides (Fr. Antiop. 31) says:—

Γνώμῃ γὰρ ἀνδρὸς εὖ μὲν οἰκοῦνται πόλεις,
Εὖ δ' οἶκος, εἴς τ' αὖ πόλεμον ἰσχύει μέγα,
Σοφὸν γὰρ ἓν βούλευμα τὰς πολλὰς χέρας
Νικᾷ· σὺν ὄχλῳ δ' ἀμαθία μεῖζον κακόν.

"For cities and households are well managed by the prudence of man, and it is of great power in war, for one wise counsel is superior to many hands: whereas ignorance with a crowd is a greater evil."

Foreboding of Evil.

xxv. 35.

Mœstum quoddam silentium erat et tacita divinatio, qualis jam præsagientibus animis imminentis mali esse solet.

A melancholy kind of silence and tacit foreboding; such a presage of evil as the mind is apt to feel when looking forward with anxiety.

Spirited Counsels.

xxv. 38.

In rebus asperis et tenui spe fortissima quæque consilia tutissima sunt.

In cases of difficulty, and when hopes are small, the most spirited counsels are the safest.

Republic of Philosophers.

xxvi. 22.

Sapientium civitas, quam docti fingunt magis quam nôrunt.

A republic of philosophers, such as speculative men are fond of forming in imagination, but which was never known.

The Gods.

xxvii. 17.

Ad deos confugere supplices, qui nequeant hominum vim atque injurias pati.

To the gods people have recourse with supplications for redress, when they can no longer endure the violence and injustice of men.

Fear.

xxvii. 44.

Metu interprete semper in deteriora inclinato.

Fear, which always represents objects in the worst light.

Slight Incidents.

xxvii. 45.

Parva momenta in spem metumque impellere animos.

Incidents of light moment frequently impel men's minds to hope or fear.

Fidelity of Barbarians.

xxviii. 17.

Barbaris ex fortunâ pendet fides.

The fidelity of barbarians depends on fortune.

A Roman Citizen.

xxviii. 19.

In omne tempus gravi documento sancirent, ne quis unquam Romanum civem militemve in ullâ fortunâ opportunum injuriæ duceret.

By a severe example to establish it as a maxim to all future ages, that no Roman citizen or soldier in any state of fortune should be injured with impunity.

Palliating Guilt.

xxviii. 25.

Ingenia humana sunt ad suam cuique levandam culpam nimio plus facunda.

Men's minds are generally ingenious in palliating guilt in themselves.

Wounds.

xxviii. 27.

Vulnera nisi tacta tractataque sanari non possunt.

Wounds, unless they are touched and handled, cannot be cured.

A Multitude.

xxviii. 27.

Multitudo omnis, sicut natura maris, per se immobilis est; ut venti et auræ cient, ita aut tranquillum aut procellæ vobis sunt.

Every multitude, like the sea, is incapable of moving itself; the winds and gales put it in motion.

WICKEDNESS.

xxviii. 28.

Nullum scelus rationem habet.

No wickedness proceeds on any ground of reason.

HYPOCRISY.

xxviii. 42.

Fraus fidem in parvis sibi praestruit, ut, quum operæ sit, cum mercede magnâ fallat.

Hypocrisy, by acquiring a foundation of credit in smaller matters, prepares for itself the opportunity of deceiving with greater advantage.

THE UNKNOWN.

xxviii. 44.

Major ignotarum rerum est terror.

People's apprehensions are greater in proportion as things are unknown.

FAULTS.

xxix. 21.

Naturâ insitum quibusdam esse, ut magis peccari nolint quam satis animi ad vindicanda peccata habeant.

Some men's natural disposition is such that they show rather a dislike to the commission of faults than sufficient resolution to punish them when committed.

BENEFITS.

xxx. 21.

Segnius homines bona quam mala sentiunt.

Men have less lively sensations of good than of evil.

GRATITUDE.

xxx. 21.

Adeo ne advenientem quidem gratiam homines benigne accipere, nedum ut præteritæ satis memores sint.

So deficient are men in gratitude, even at the time when a favour is received; and much less are they apt to retain a proper sense of it afterwards.

The Past.

xxx. 30.

Præterita magis reprehendi possunt quam corrigi.

What is past, however it may be blaimed, cannot be retrieved.

The Uncertainty of Human Events.

xxx. 30.

Non temere incerta casuum reputat, quem fortuna nunquam decepit.

He, whom fortune has never deceived, rarely considers the uncertainty of human events.

Sound Judgment.

xxx. 30.

Si in secundis rebus bonam quoque mentem darent Dii, non ea solum, quæ evenissent, sed etiam ea, quæ evenire possent, reputaremus.

If, along with prosperity, the gods would grant us a sound judgment, we should consider not only what had already happened, but what may possibly happen hereafter.

High Fortune.

xxx. 30.

Maximæ cuique fortunæ minime credendum est.

The most exalted state of fortune is ever the least to be relied on.

War.

xxx. 30.

Nusquam minus, quam in bello, eventus respondent.

Events less correspond to men's expectations in war than in any other case whatever.

Sound Judgment.

xxx. 42.

Raro simul hominibus bonam fortunam bonamque mentem dari.

Men were seldom blessed with good fortune and a good understanding at the same time.

Good Fortune.

xxx. 42.

Ex insolentiâ, quibus nova bona fortuna sit, impotentes lætitiæ insanire.

Those, who are unaccustomed to success, unable to restrain their transports, run into extravagance.

A Great State.

xxx. 44.

Nulla magna civitas diu quiescit; si foris hostem non habet, domi invenit: ut prævalida corpora ab externis causis tuta videntur, sed suis ipsa viribus onerantur.

No great state can remain long at rest. If it has no enemies abroad, it finds them at home: as overgrown bodies seem safe from external injuries, but suffer grievous inconveniences from their own strength.

Money.

xxx. 44.

Nec quicquam acrius, quam pecuniæ damnum, stimulat.

Nothing stings more deeply than the loss of money.

The Multitude.

xxxi. 34.

Nihil tam incertum nec tam inæstimabile est, quam animi multitudinis. Quod promptiores ad subeundam omnem dimicationem videbatur facturum, id metum pigritiamque incussit.

Nothing is so uncertain or so difficult to form a judgment of, as the minds of the multitude. The very measures, which seem calculated to increase their alacrity in exertions of every sort, often inspire them with fear and timidity.

Demagogues.

xxxi. 44.

Nec unquam desunt linguæ promptæ ad plebem concitandam, quod genus in omnibus liberis civitatibus favore multitudinis alitur.

There are never wanting orators who are ready on every occasion to inflame the people—a kind of men who, in all free states, are maintained by the favour of the multitude.

Law.

xxxiv. 3.

Nulla lex satis commoda omnibus est; id modo quæritur, si majori parti et in summam prodest.

No law perfectly suits the convenience of every member of the community; the only consideration is, whether upon the whole it be profitable to the greater part.

Avarice and Luxury.

xxxiv. 4.

Avaritia et luxuria, quæ pestes omnia magna imperia everterunt.

Avarice and luxury, those pests which have ever been the ruin of every great state.

Passions.

xxxiv. 4.

Sicut ante morbos necesse est cognitos esse, quam remedia eorum: sic cupiditates prius natæ sunt quam leges quæ iis modum facerent.

As diseases must necessarily be known before their remedies, so passions come into being before the laws which prescribe limits to them.

Poverty.

xxxiv. 4.

Pessimus quidem pudor vel est parsimoniæ vel frugalitatis.

Of all kinds of shame, the worst, surely, is the being ashamed of frugality or poverty.

Woman.

xxxiv. 4.

Næ simul pudere, quod non oportet, cœperit; quod oportet, non pudebit.

Be assured that when once a woman begins to be ashamed of what she ought not to be ashamed of, she will not be ashamed of what she ought.

The Wicked.

xxxiv. 4.

Hominem improbum non accusari tutius est, quam absolvi.

It is safer that a wicked man should never be accused than that he should be acquitted.

Woman.

xxxiv. 7.

Munditiæ, et ornatus et cultus, hæc fœminarum insignia sunt: his gaudent et gloriantur, hunc mundum muliebrem appellarunt majores nostri.

Elegance of appearance, ornaments, and dress, — these are women's badges of distinction; in these they delight and glory; these our ancestors called the women's world.

Appearances.

xxxiv. 12.

Sæpe vana pro veris valuisse: et credentem se aliquid auxilii habere, perinde ac haberet, ipsâ fiduciâ et sperando atque audendo servatum.

In many cases mere appearances have all the effect of realities, and a person under a firm persuasion that he can command resources, virtually has them; that very prospect inspiring him with hope and boldness in his exertions.

Honesty is the Best Policy.

xxxiv. 14.

Quod pulcherrimum, idem tutissimum est.

What is most honourable is likewise safest.

Courtiers.

xxxiv. 36.

Vanis, ut ad cæteram fidem, sic ad secreta tegenda, satellitum regiorum ingeniis.

The ministers in the courts of kings, faithless in other respects, are particularly so in regard to the concealing of secrets.

Liberty.

xxxiv. 49.

Libertas temperata salubris et singulis et civitatibus est; nimia et aliis gravis et ipsis qui habent, effrenata et præceps est.

Liberty, when regulated by prudence, is productive of happiness both to individuals and to states; but when pushed to excess, it becomes not only obnoxious to others, but precipitates the possessors of it themselves into dangerous rashness and extrav

Distinctions of Ranks.

xxxiv. 54.

Omnia discrimina talia, quibus ordines discernerentur et concordiæ et libertati æque minuendæ sunt.

All such distinctions as tend to set the orders of the state at a distance from each other, are equally subversive of liberty and concord.

Ancient Customs.

xxxiv. 54.

Adeo nihil motum ex antiquo, probabile est veteribus, nisi quæ usus evidenter arguit, stari malunt.

So difficult is it to bring people to approve of any alteration of ancient customs: they are always naturally disposed to adhere to old practices, unless experience evidently proves their inexpediency.

Familiarity Breeds Contempt.

xxxv. 10.

Assiduus in oculis hominum, quæ res minus verendos magnos homines ipsâ satietate facit.

Being continually in people's sight, which circumstance, by the mere satiety which it creates, diminishes the reverence felt for great characters.

Adventurous Schemes.

xxxv. 32.

Consilia callida et audacia primâ specie læta, tractatu dura, eventu tristia sunt.

Passionate and adventurous schemes, however flattering at first view, prove difficult in the execution, and disastrous in the issue.

Envy.

xxxv. 43.

Nulla ingenia tam prona ad invidiam sunt, quam eorum, qui genus ac fortunam suam animis non æquant, quia virtutem et bonum alienum oderunt.

There are no dispositions more prone to envy than those of persons whose mental qualifications are inferior to their birth and rank in life; such always harbour an antipathy to merit, as a treasure in which they cannot share.

Pindar (*Fr.* Incert. 27) says:—

Φθόνον κενεοφρόνων ἑταῖρον ἀνδρῶν.

"Envy the attendant of the empty mind."

Degeneracy.

xxxviii. 17.

Sicut in frugibus pecudibusque, non tantum semina ad servandam indolem valent, quantum terræ proprietas cælique, sub quo aluntur, mutat.

Everything that grows in its own natural soil attains the greater perfection; whatever is planted in a foreign land, by a gradual change in its nature, degenerates into a similitude to that which affords it nurture.

False Religion.

xxxix. 16.

Nihil enim in speciem fallacius est quam prava religio.

Nothing is more apt to deceive by specious appearances than false religion.

Sun.

xxxix. 26.

Nondum omnium dierum sol occidit.

My sun is not yet set.

Liberty.

xxxix. 26.

Nec ullius rei minus diuturnam esse gratiam, quam libertatis; præsertim apud eos qui male utendo eam corrupturi sint.

For no favour produces less permanent gratitude than the gift of liberty, especially among people who are ready to make a bad use of it.

Friendships.

xl. 46.

Vulgatum illud quia verum erat, in proverbium venit; amicitias immortales, inimicitias mortales debere esse.

It is a common saying, and because founded in truth, has become a proverb, that friendships ought to be immortal, but enmities mortal.

A Prudent Man.

xlii. 62.

Modum imponere secundis rebus nec nimis credere serenitati præsentis fortunæ, prudentis hominis et merito felicis est.

To use moderation in prosperity and not to confide too much in the calm of present circumstances, is the part of a man of prudence who deserved success.

MODERATION.

xlii. 62.

In adversis vultum secundæ fortunæ gere, moderare animos in secundis.

Assume in adversity the countenance of prosperity, and in prosperity moderate the temper.

VULGAR.

xlii. 63.

Pravum studium, quo etiam in certaminibus ludicris vulgus utitur, deteriori atque infirmiori favendo.

The foolish passion which actuates the vulgar, even in contests of sports, of favouring the worse and weaker party.

TREACHERY.

xliv. 15.

Ipsa se fraus, etiamsi initio cautior fuerit, detegit.

In general, treachery, though at first sufficiently cautious, yet in the end betrays itself.

MAN OF SPIRIT.

xlv. 8.

Is demum vir erit, cujus animum nec prospera statu suo efferet, nec adversa infringet.

He alone will deserve the character of a man, who suffers not his spirit to be elated by the favourable gales of fortune nor to be broken by its adverse blasts.

ARROGANCE.

xlv. 23.

Superbiam verborum præsertim, iracundi oderunt, prudentes irrident; utique si inferioris adversus superiorem est.

Arrogance creates disgust in some and ridicule in others, more especially if it be shown by an inferior towards a superior.

LUCANUS

BORN ABOUT A.D. 39—DIED A.D. 65.

M. ANNÆUS LUCANUS, a native of Cordova in Spain, was the son of L. Annæus Mella, of equestrian rank, who had amassed a large fortune by farming the imperial revenues. The poetical talents of Lucan attracted the attention of the emperor Nero, who became so jealous of his rising reputation that he forbade him to recite in public. Lucan, annoyed at this unjust proceeding, entered into the famous conspiracy of Piso, but was betrayed. Under promise of pardon he was induced to turn informer, denouncing even his own mother, and then the rest of his accomplices. He received a most just reward. When the whole information had been got from him, the emperor issued his order that he should die; and, finding escape to be hopeless, he caused his veins to be opened in a warm bath. Finding himself to be dying, though still retaining consciousness, he recalled to recollection and began to repeat aloud some verses which he had once composed descriptive of a wounded soldier, perishing by a like death, and with these lines upon his lips he expired, A.D. 65. The only extant production of Lucan is an heroic poem in ten books, entitled "Pharsalia," in which the wars between Cæsar and Pompey are fully detailed, beginning with the passage of the Rubicon.

PROSPERITY IS OF SHORT DURATION.

i. 70.

Invida fatorum series, summisque negatum
Stare diu, nimioque graves sub pondere lapsus,
Nec se Roma ferens.

The envious malice of the Fates, the refusal to allow what is great to be of long duration, the sinking beneath too great a weight, and Rome unable to support herself, were the causes that drove peace from the world.

LIMITS TO HUMAN POWER.

i. 81.

In se magna ruunt: lætis hunc numina rebus
Crescendi posuere modum.

Mighty things haste to destruction of themselves; this is the limit that the gods have assigned to human prosperity.

No Friendship in High Power.

i. 92.

Nulla fides regni sociis, omnisque potestas
Impatiens consortis erit.

There is no friendship between those who are associated in high power, and he who rules will ever be impatient of a partner.

Rivalry.

i. 120.

Stimulos dedit æmula virtus.

Emulation adds its spur.

Cato.

i. 125.

Quis justiùs induit arma,
Scire nefas : magno se judice quisque tuetur :
Victrix causa deis placuit, sed victa Catoni.

Which of the two had the more righteous cause, it is hard to say ; each defends itself under mighty names ; the conquering cause was no doubt the favourite of the gods, but the conquered of Cato.

The Shadow of a Name.

i. 135.

Stat magni nominis umbra.

There stands the shadow of a glorious name.

Cæsar.

i. 143.

Sed non in Cæsare tantum
Nomen erat, nec fama ducis : sed nescia virtus
Stare loco : solusque pudor non vincere bello.
Acer, et indomitus : quo spes, quoque ira vocasset,
Ferre manum, et nunquam temerando parcere ferro :
Successûs urgere suos : instare favori
Numinis : impellens quicquid sibi summa petenti
Obstaret : gaudensque viam fecisse ruinâ.

But in Cæsar there was not merely the past renown and fame of a general, but a valour that was ever restless, and the only time that a blush mantled his cheek was, when he failed in some warlike exploit. Fierce and undaunted, he was ready to advance

whither hope and vengeance led him, never hesitating to flesh his sword in blood: making a good use of his advantages, he still relied on the favour of heaven; bearing down whatever opposed him in his road to glory, he rejoiced to make his way amidst the ruin of all around him.

Might makes Right.

i. 175.

Mensuraque juris
Vis erat.

Might was the measure of right.

Usury.

i. 181.

Hinc usura vorax, avidumque in tempore fœnus,
Et concussa fides, et multis utile bellum.

Hence devouring usury, and interest ready to be called for at the moment due, and shaken credit and warfare, profitable to the multitude who have nothing to lose.

One who had Changed his Opinions.

i. 269.

Audax venali comitatur Curio linguâ:
Vox quondam populi, libertatemque tueri
Ausus, et armatos plebi miscere potentes.

The unblushing Curio, with his venal tongue, accompanies them—a voice that once spoke on the side of freedom, and that dared to defend the cause of liberty and to place armed aristocrats on the same level with the lower classes.

Delay.

i. 281.

Tolle moras: semper nocuit differre paratis.

Away with delay; it hath always injured those who are inclined to procrastinate.

Just Things.

i. 349.

Arma tenenti
Omnia dat, qui justa negat.

He who refuses what is right, gives up everything to him who has arms in his hands.

Transmigration of Souls.

i. 454.

Vobis auctoribus umbræ
Non tacitas Erebi sedes, Ditisque profundi
Pallida regna petunt: regit idem spiritus artûs
Orbe alio: longæ (canitis si cognita) vitæ
Mors media est. Certe populi, quos despicit Arctos,
Felices errore suo, quos ille timorum
Maximus, haud urget leti metus. Inde ruendi
In ferrum mens prona viris, animæque capaces
Mortis, et ignavum rediture parcere vitæ.

On your (*i.e.*, Druids) authority the spirits of the dead do not ceed to the silent abodes of Erebus and the dreary realms of ito in the depths below; the same spirit directs other limbs in other world; death is the mid-point of a lengthened existence, your songs speak the truth. Happy indeed are those people whom the Northern Bear looks down in their error, whom this, very greatest of terrors, does not move, the fear of death. nce those manly spirits are ever ready to rush undaunted on pointed steel, and souls that welcome death, bravely scorning spare that life that must so soon return.

Imagined Ills.

i. 484.

Sic quisque pavendo
Dat vires famæ: nulloque auctore malorum,
Quæ finxere, timent.

Thus every one by his fears gives increased strength to rumours, d though there be no real cause for alarm, they fear fancied ills.

Changeableness of Fortune.

i. 510.

O faciles dare summa deos, eademque tueri
Difficiles!

Ye gods, ready to grant the highest prosperity, and slow to pre-rve it!

Rage.

ii. 110.

Trahit ipse furoris
Impetus, et visum est lenti quæsisse nocentem.

The very frenzy of their madness hurries them on, and it seemed ere idleness to be looking for the guilty.

Life of Vicissitude.

ii. 131.

Ille fuit vitæ Mario modus, omnia passo
Quæ pejor fortuna potest: omnibus uso
Quæ melior.

This was the closing scene of the life of Marius, who had endured all things which the most adverse fortune could inflict, and who had enjoyed every happiness which prosperity could bestow.

Diphilus (Fr. Com. Gr. p. 1094, M.) says:—

Εὐμετάβολος ἐστιν ἀνθρώπων βίος.

"The life of men is full of vicissitude."

Virtue.

ii. 287.

Sed quo fata trahunt, virtus secura sequetur.

Virtue, accompanied with a clear conscience, will follow whither the fates lead.

Cato.

ii. 380.

Hi mores, hæc duri immota Catonis
Secta fuit, servare modum, finemque tenere,
Naturamque sequi, patriæque impendere vitam;
Nec sibi, sed toti genitum se credere mundo.
Huic epulæ, vicisse famem; magnique penates,
Submovisse hyemem tecto: pretiosaque vestis,
Hirtam membra super Romani more Quiritis
Induxisse togam.

These were the stern habits of the man, this was the rigid rule of the unbending Cato, to observe the golden mean, to keep the purposed end in view, to follow nature's laws, to be ready to die in his country's cause, to regard himself born not for his own selfish enjoyments but for the benefit of the whole world. To repress hunger was a banquet, to keep away by a mere roof the winter cold was regarded as a noble palace; to wrap a shaggy toga round his limbs, after the manner of the early Romans, was a costly robe.

Cæsar.

ii. 656.

Sed Cæsar in omnia præceps,
Nil actum credens, dum quid superesset agendum.

But Cæsar, precipitate in everything, thinking nothing done while anything remained to be done.

How to Gain Popular Favour.

iii. 52.

Tunc pectore curas
Expulit armorum, pacique intentus agebat,
Quoque modo vanos populi conciret amores,
Gnarus et irarum causas, et summa favoris
Annonâ momenta trahi. Namque adserit urbes
Sola fames, emiturque metus, cum segne potentes
Vulgus alunt. Nescit plebes jejuna timere.

Thus did he drive from his breast all thoughts of war and ıxiously revolve the arts of peace, how he might purchase the ıkle attachment of the populace, well aware that the cause of ıger and the highest favour depend on supplies of food. For is famine alone that confers freedom on cities, and respect is ɔught when the nobles are feeding the lazy rabble. A starving mmonalty knows no fear.

Despotism.

iii. 145.

Libertas, inquit, populi, quem regna coercent,
Libertate perit; cujus servaveris umbram,
Si, quicquid jubeare, velis.

The liberty of a people, ruled by a despot, perishes by excess of ɔerty; of it thou mayest preserve the shadow, if thou art willg to do whatever thou art commanded.

Heroism.

iii. 241.

Prô quanta est gloria genti
Injecisse manum fatis, vitâque repletos,
Quod superest donasse deis.

Oh! how noble it is for this race to hasten their fate by their vn hands, and though full of life to give what remains of it to ıe gods.

Concord.

iv. 189.

Nunc ades, æterno complectens omnia nexu,
O rerum, mixtique salus Concordia mundi,
Et sacer orbis amor.

Now approach, O Concord, that encirclest all things in thine erlasting embrace; O thou life of the world, who joinest in ırmonious peace the jarring elements, thou divine principle edding love over the universe.

Nature Requires Little.

iv. 377.

Discite, quam parvo liceat producere vitam
Et quantum natura petat.

Learn on how little man may live, and what a small portion of food nature requires.

The Brave.

iv. 478.

Vita brevis nulli superest, qui tempus in illâ
Quærendæ sibi mortis habet: nec gloria leti
Inferior, juvenes, admoto occurrere fato.
Omnibus incerto venturæ tempore vitæ
Par animi laus est, et quos speraveris annos
Perdere, et extremæ momentum abrumpere lucis,
Accersas dum fata manu. Non cogitur ullus
Velle mori.

Life may seem short, but it is not so to any who have sufficient time remaining to look out for their mode of dying: we shall die with as much honour, though death comes to seek us, as if we had gone to meet it. In the darkness and uncertainty of man's doom, your high spirit is equally shown whether you sacrifice years or a moment of your future existence, provided you do it by your own choice. To choose death is the characteristic of the brave.

Fear.

iv. 702.

Audendo magnus tegitur timor.

By daring, great fears are concealed.

A Multitude Unpunished.

v. 260.

Quicquid multis peccatur, inultum est.

All go free, when multitudes offend.

Crime.

v. 290.

Facinus, quos inquinat, æquat.

Guilt equal, gives equality of state.

The Vulgar and the Great.

v. 339.

An vos momenta putatis
Ulla dedisse mihi? nunquam sic cura deorum
Se premit, ut vestræ morti, vestræque saluti
Fata vacent. Procerum motus hæc cuncta sequuntur.
Humanum paucis vivit genus.

Do you suppose that you have imparted strength to me? Heaven never lowers itself to occupy itself about you, or to think of your death or safety. Everything follows the will of the lordly great. The human race lives at the beck of a few.

Poverty.

v. 527.

O vitæ tuta facultas
Pauperis, angustique lares! o munera nondum
Intellecta deûm! quibus hoc contingere templis
Aut potuit muris, nullo trepidare tumultu
Cæsareâ pulsante manu?

Oh, the safety of a poor man's life and his humble home! Oh, these are gifts bestowed by heaven, though seldom understood! What temples or what cities would not feel alarm with dreadful forebodings if Cæsar knocked at their door with his armed bands!

Dante (Paradise xi. 67) refers to this when he says:—

"Ne valse udir che la trovò sicura
Con Amiclate al suon della sua voce
Colui ch' a tutto 'l mondo fe' paura."

"Nor aught avail'd, that, with Amyclas, she
Was found unmoved at rumour of his voice,
Who shook the world."

Sounds.

vi. 688.

Latratus habet illa canum, gemitusque luporum:
Quod trepidus bubo, quod strix nocturna queruntur,
Quod strident ululantque feræ, quod sibilat anguis,
Exprimit, et planctus illisæ cautibus undæ,
Sylvarumque sonum, fractæque tonitrua nubis.
Tot rerum vox una fuit.

Her gabbling tongue a muttering tone confounds
Discordant, and unlike to human sounds:
It seem'd of dogs the bark, of wolves the howl,
The doleful screeching of the midnight owl;

The hiss of snakes, the hungry lion's roar,
The bound of billows beating on the shore:
The groan of winds among the leafy wood
And burst of thunder from the rending cloud:
'Twas these, all these in one.

The Chieftains Fight only for their Place of Burial.

vi. 811.

Ducibus tantum de funere pugna est.

The chieftains contend only for their place of burial.

So Gray in "Elegy:"—

"The paths of glory lead but to the grave."

The Brave Man.

vii. 104.

Multos in summa pericula misit
Venturi timor ipse mali. Fortissimus ille est,
Qui promptus metuenda pati, si cominus instent,
Et differre potest.

The very fear of an impending misfortune has driven many a coward to dare the utmost danger. That man is truly brave who, prepared to meet every extremity, if it is close at hand, is also able to wait coolly for its approach.

War.

vii. 263.

Nulla manus belli, mutato judice, pura est.

Neither side is guiltless, if its adversary is appointed judge.

The Prosperous.

vii. 727.

Felix se nescit amari.

While a man enjoys prosperity, he knows not whether he is beloved.

The World's Conflagration.

vii. 812.

Hos, Cæsar, populos si nunc non usserit ignis,
Uret cum terris, uret cum gurgite ponti.
Communis mundo superest rogus, ossibus astra
Misturus. Quocunque tuam Fortuna vocabit,

Hæ quoque eunt animæ. Non altius ibis in auras,
Non meliore loco Stygiâ sub nocte jacebis.
Libera Fortunæ mors est: capit omnia tellus
Quæ genuit: cœlo tegitur, qui non habet urnam.

These nations, Cæsar, if the fire does not devour them, with the earth it will consume, with the waters of the deep it will consume. One common pile remains for the world, destined to mingle the stars with its bones. Whithersoever Fortune shall summon thee, thither these souls also are wending. Thou shalt not rise higher into the air then these, nor in a more favoured spot shalt thou lie beneath the Stygian night. Death is secure from Fortune. The earth receives everything which she has produced! he who has no urn is covered by the heavens.

Time.

viii. 27.

Sic longius ævum
Destruit ingentes animos, et vita superstes
Imperio. Nisi summa dies cum fine bonorum
Affuit, et celeri prævertit tristia leto,
Dedecori est fortuna prior. Quisquamne secundis
Tradere se fatis audet, nisi morte paratâ?

Thus does a life too lengthened bring sorrow to mighty souls when loss of empire comes with length of days. Unless our own end and that of our blessings be at the same moment, and our sorrows be anticipated by speedy death, our former happiness adds strength to our grief. Does any one dare to trust himself to prosperity, if he possess not a heart prepared for death?

Northern Nations.

viii. 363.

Omnis in Arctois populus quicunque pruinis
Nascitur, indomitus bellis, et martis amator.
Quicquid ad Eoos tractus mundique teporem
Labitur, emollit gentes clementia cœli.

**In cold laborious climes the wint'ry north
Brings her undaunted hardy warriors forth,
In body and in mind untaught to yield,
Stubborn of soul and steady in the field;
While Asia's softer climate, form'd to please,
Dissolves her sons in insolence and ease.**

Self-Interest and Integrity.

viii. 487.

Sidera terrâ
Ut distant, et flamma mari, sic utile recto.

As far as the stars are from the earth, and as different as fire is from water, so much do self-interest and integrity differ.

A Court Life.

viii. 493.

Exeat aulâ,
Qui volet esse pius. Virtus et summa potestas
Non coeunt: semper metuet, quem sæva pudebunt.

Let him who wishes to lead a virtuous life, eschew courts. Goodness and supreme power do not agree togther. The man who is ashamed to commit cruel acts, will always have cause to fear.

The Unfortunate.

viii. 534.

Adversis non deesse decet, sed læta secutos.
Nulla fides unquam miseros elegit amicos.

It is not becoming to turn from friends in adversity, but then it is for those who have basked in the sunshine of their prosperity to adhere to them. No one was ever so foolish as to select the unfortunate for their friends.

The Soul of the Good Leaps up to Heaven at Death.

ix. 1.

At non in Phariâ manes jacuere favillâ,
Nec cinis exiguus tantam compescuit umbram:
Prosiluit busto, semustaque membra relinquens,
Degeneremque rogum, sequitur convexa Tonantis.
Quâ niger astriferis connectitur axibus aer,
Quodque patet terras inter lunæque meatûs,
Semidei manes habitant, quos ignea virtus,
Innocuos vitæ, patientes ætheris imi
Fecit, et æternos animam collegit in orbes.
Non illuc auro positi, nec thure sepulti
Perveniunt. Illic postquam se lumine vero
Implevit, stellasque vagas miratus, et astra
Fixa polis, vidit quantâ sub nocte jaceret
Nostra dies, risitque sui ludibria trunci.

But his soul was not laid in ashes at Pharos, nor could a little heap of dust contain so great a shade; it leapt from the pyre, and leaving the mass of half-burnt bone, sprung towards the vaulted throne of the Thunderer. Where the murky air meets the starry circles, midway between our earth and the orbit of the moon, there dwell the sainted Manes, whom, innocent in life, fiery virtue

directed to the lower abode of God, and gathered in eternal mansions. Those laid in gold and perfumes do not come hither. After he had feasted himself on the pure light, and admired the wandering planets and pole-fixed stars, he beheld the mist of darkness that enfolds our brightest days, and mocked the farce called death, in which his own maimed body lay.

An Illustrious Name.

ix. 203.

Clarum et venerabile nomen.

A name illustrious and revered by nations.

Death.

ix. 211.

Scire mori sors prima viris, sed proxima cogi.

Free death is man's first bliss, the next is to be slain.

God.

ix. 573.

Hæremus cuncti superis, temploque tacente
Nil facimus non sponte dei: nec vocibus ullis
Numen eget: dixitque semel nascentibus auctor,
Quicquid scire licet: steriles nec legit arenas,
Ut caneret paucis, mersitque hoc pulvere verum:
Estne dei sedes nisi terra, et pontus, et aer,
Et cœlum, et virtus? superos quid quærimus ultra?
Jupiter est quodcunque vides, quocunque moveris.
Sortilegis egeant dubii, semperque futuris
Casibus ancipites: me non oracula certum,
Sed mors certa facit: pavido fortique cadendum est.
Hoc satis est dixisse Jovem.

We are all dependent on God, and even when His temples sound not His praise, we are able to do nothing without His will: neither does the divinity require words to express His commands; the Almighty has told us once for all at our birth whatever is allowed us to know; nor has He confined His knowledge to the barren Libyan sands to teach the sparse inhabitants around, nor has He drowned His truths amidst desert wilds. Does God choose for His abode any spot except this earth, sea, air, and heaven, and, above all, virtuous minds? Why seek for God elsewhere? God is in everything thou seest, and wherever thou movest. Let doubting mortals consult juggling priests, and those who ever live in fear and anxiety. It is not oracles, but the certainty of death that gives firmness to my mind. The coward and the brave are doomed to fall; it is enough that God has told us this undoubted truth.

The Poet's Powers.

ix. 980.

O sacer et magnus vatum labor, omnia fato
Eripis, et populis donas mortalibus ævum.

O divine and mighty power of Poesy, thou rescuest all things from the grasp of death, and biddest the mortal hero securely live to all time.

LUCRETIUS

BORN B.C. 95—DIED B.C. 52.

T. Lucretius Carus, a celebrated Roman poet, respecting whose personal history very scanty materials have come down to us. The Eusebian chronicle fixes his birth B.C. 95, and adds that he was driven mad by a love potion, composing during his lucid intervals works which were revised by Cicero. It is supposed that his poem, *De Rerum Naturâ*, was given to the world B.C. 57, when the machinations of Clodius were disturbing the Roman state. It is a philosophical didactic poem, composed in heroic hexameters, divided into six books, containing upwards of seven thousand four hundred lines, and is addressed to C. Memmius Gemellus, who was prætor B.C. 58. It gives a complete exposition of the religious, moral, and physical doctrines of Epicurus.

Venus.

Lib. i. 1.

Æneadûm genetrix, hominum Divômque voluptas,
Alma Venus, cœli subter labentia signa
Quæ mare navigerum, quæ terras frugiferentes
Concelebras; per te quoniam genus omne animantum
Concipitur, visitque exortum lumina solis:
Te, Dea, te fugiunt venti, te nubila cœli,
Adventumque tuum: tibi suaves dædala tellus
Summittit flores; tibi rident æquora ponti,
Placatumque nitet diffuso lumine cœlum.

All-bounteous Venus, parent of Rome, joy of men and gods, who under the starry girdle of the heaven makest the ship-bearing sea and fruitful earth to teem with living creatures, to thee all owe their birth, and springing forth enjoy the enlivening light of day; the winds are hushed and the clouds of heaven disperse at

thy approach; the earth with various art puts forth her scented flowers to welcome thee; the waters of the ocean laugh, and the serene sky assumes its brightest hue, as the rays of light are diffused around.

Spenser ("Faerie Queene," iv. c. x. 44) seems thus to translate this passage:—

"Great Venus! queene of Beautie and of Grace,
The ioy of gods and men, that under skie
Doest fayrest shine, and most adorn thy place;
That with thy smiling look doest pacifie
The raging seas, and mak'st the stormes to flie,
Thee, goddesse, thee the winds, the clouds do feare;
And when thou spred'st thy mantle forth on hie,
The waters play and pleasant lands appeare,
And heavens laugh, and all the world shews ioyous cheare.

Superstition.

i. 63.

Humana ante oculos fœde quum vita jaceret
In terris, oppressa gravi sub religione,
Quæ caput a cœli regionibus ostendebat.
Horribili super aspectu mortalibus instans;
Primum Graius homo mortales tollere contra
Est oculos ausus, primusque obsistere contra.

While men lay with slavish fear prostrate on earth, weighed down by abject superstition, which took its rise from heavenly contemplations, threatening mortals with horrid mien, then at length a Greek (Epicurus) first dared to lift the veil from the eyes of man and assert his natural liberty.

Religious Bigotry the Cause of Many Evils.

i. 113.

Tantum religio potuit suadere malorum!

So much mischief was superstitious bigotry able to accomplish!

Nature of the Soul.

i. 113.

Ignoratur enim, quæ sit natura animaï;
Nata sit, an contra nascentibus insinuetur;
Et simul intereat nobiscum, morte diremta,
An tenebras Orci visat, vastasque lacunas;
An pecudes alias divinitus insinuet se.

For it is unknown what is the real nature of the soul, whether it be born with the bodily frame or be infused at the moment of birth, whether it perishes along with us, when death separates

the soul and body, or whether it visits the shades of Pluto and bottomless pits, or enters by divine appointment into other animals.

No Annihilation.

i. 216.

Huc accedit, utei quidque in sua corpora rursum
Dissolvat natura, neque ad nihilum interimat res.
Nam, si quid mortale e cuncteis partibus esset,
Ex oculeis res quæque repente erepta periret.

Besides nature resolves everything into its component elements, but annihilates nothing; for, if the substances of bodies could die, they would suddenly vanish from our sight.

Death Easily Caused.

i. 242.

Tactus erim leti satis esset causa profecto.

For certainly one single touch would be the stroke of fate.

Storm of Wind.

i. 272.

Principio, venti vis verberat incita pontum,
Ingenteisque ruit naveis, et nubila differt;
Interdum, rapido percurrens turbine, campos
Arboribus magneis sternit, monteisque supremos
Sylvifrageis vexat flabreis: ita perfurit acri
Cum fremitu, sævitque minaci murmure, pontus.

In the first place, the fierce fury of the wind ploughing up the sea, tears to pieces the stoutest ships, and drives the clouds before it; sometimes rushing on with rapid course, it strews the plains with lofty trees, beats the highest mountains with wood-destroying blasts; with such thundering noise and wild roaring does the sea rage.

Effects of Time.

i. 312.

Quin etiam, multis solis redeuntibus annis,
Annulus in digito subtertenuatur habendo:
Stillicidî casus lapidem cavat: uncus aratri
Ferreus occulte decrescit vomer in arvis:
Strataque jam vulgi pedibus detrita viarum
Saxea conspicimus; tum portas propter, ahena
Signa manus dextras ostendunt attenuari
Sæpe salutantum tactu, præterque meantum.

y more, in the revolution of many years, the ring on the grows less and less by constant use: the drop hollows the ; the crooked iron ploughshare wears away unnoticed in the : we see the paved streets scooped out by treading: the n figures that adorn our doors show their hands diminished e touch of those that visit or pass by.

es (Fr. Com. Gr. I. p. 85, M.) says:—

> Ὁ γὰρ χρόνος μ' ἔκαμψε, τέκτων μὲν σοφὸς,
> Ἅπαντα δ' ἐργαζόμενος ἀσθενέστερα.

r time has bent me downwards, a cunning craftsman no doubt, but g all things weaker."

The Senses.

i. 700.

Quid nobis certius ipseis
Sensibus esse potest? quî vera ac falsa notemus?

at can give us more sure knowledge than our senses? With else can we more surely distinguish the true and false?

Fancy.

i. 933.

Musæo contingens cuncta lepore.

Touching everything lightly with the charm of poetry.

Physicians.

i. 935.

Sed veluti pueris absinthia tetra medentis
Quum dare conantur, prius oras, pocula circum,
Contingunt mellis dulci flavoque liquore,
Ut puerorum ætas improvida ludificetur
Labrorum tenus; interea perpotet amarum
Absinthî laticem, deceptaque non capiatur
Sed potius tali facto recreata valescat.

as physicians, in giving children bitter draughts, to make them t, tinge the edge of the cup with the sweet flavour of yellow , that the thoughtless child may be cheated by the lip, and be led on to drink off the nauseous mixture, and being thus essly deceived, may not be caught for ill, but rather, refreshed s proceeding, become convalescent.

See (Fr.) Physician.

PHILOSOPHY.

ii. 1.

Suave, mari magno turbantibus æquora ventis,
E terrâ magnum alterius spectare laborem;
Non quia vexari quemquam est jucunda voluptas,
Sed, quibus ipse malis careas, quia cernere suave est.
Per campos instructa, tuâ sine parte pericli,
Suave etiam belli certamina magna tueri:
Sed nil dulcius est, bene quam munita tenere
Edita doctrinâ sapientum, templa serena,
Despicere unde queas alios, passimque videre
Errare, atque viam palantes quærere vitæ;
Certare ingenio, contendere nobilitate,
Noctes atque dies niti præstante labore
Ad summas emergere opes, rerumque potiri.

'Tis sweet, when the seas are roughened by violent winds, to view on land the toils of others, not that there is pleasure in seeing others in distress, but because man is glad to know himself secure. 'Tis pleasant, too, to look, with no share of peril, on the mighty contests of war; but nothing is sweeter than to reach those calm, unruffled temples, raised by the wisdom of philosophers, whence thou mayest look down on poor mistaken mortals, wandering up and down in life's devious ways, some resting their fame on genius, or priding themselves on birth, day and night toiling anxiously to rise to high fortune and sovereign power.

Archippus (Fr. Com. Gr. p. 413, M.) says:—

Ὡς ἡδὺ τὴν θάλατταν ἀπὸ τῆς ὁρᾶν
Ὦ μῆτέρ ἐστι μὴ πλέοντα μηδαμοῦ.

"How pleasant it is, O mother, to see the sea from the land, sailing nowhere!"

Milton ("Comus," l. 484) thus speaks of philosophy:—

"How charming is divine Philosophy!
Not harsh and crabb'd, as dull fools suppose;
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no rude surfeit reigns."

BLINDNESS OF MAN.

ii. 13.

O miseras hominum mentes! O pectora cæca!
Qualibus in tenebris vitæ, quantisque periclis
Degitur hocc' ævi quodcumque est!

O misery of men! O blinded fools! in what dark mazes, in what dangers we walk this little journey of our life!

This reminds us of what Dante ("Paradiso," xi. 1) says of man:—

"O insensata cura de' mortali,
Quanto son difettivi sillogismi,

Quei che ti fanno in basso batter l'ali!
Chi dietro a' *jura* e chi ad aforismi
Sen giva, e chi sequendo sacerdozio;
E chi regnar per forza e per sofismi,
E chi rubare, e chi civil negozio,
Chi nel diletto della carne involto
S'affaticava, e chi si dava all'ozio."

"Oh vain anxiety of mortal men;
How vain and inconclusive arguments
Are those, which make thee beat thy wings below,
For statutes one, and one for aphorisms
Was hunting; this the priesthood follow'd; that,
By force or sophistry, aspired to rule;
To rob another; and another sought,
By civil business, wealth; one, moiling, lay
Tangled in net of sensual delight;
And one to wistless indolence resign'd."

OUR, WEALTH, AND NOBILITY DO THE MIND NO GOOD.

ii. 34.

Nec calidæ citius decedunt corpore febreis,
Textilibus si in pictureis ostroque rubenti
Jactaris, quam si plebeiâ in veste cubandum est.
Quapropter, quoniam nil nostro in corpore gazæ
Proficiunt, neque nobilitas, nec gloria regni,
Quod superest, animo quoque nil prodesse putandum.

heat of a fever is not more easily got rid of, if thou art g on the red purple of embroidered coverings, than if thou reclining on the coarse cloth of the poor. Wherefore, since er treasures, nor high rank, nor sovereign power avail our ed body, it is certain that they will do no good to our

CARES.

ii. 47.

Re verâque metus hominum curæque sequaces
Nec metuunt sonitus armorum, nec fera tela;
Audacterque inter reges, rerumque potentes
Versantur, neque fulgorem reverentur ab auro,
Nec clarum vestis splendorem purpureaï.

reality the alarms and cares that nestle in the breast of are not dispersed by the noise and fierce contests of war; boldly take up their abode in the breast of kings and the ful of the earth, nor are they put to flight by the glistening l nor the gay sparklings of the purple dye.

NATIONS.

ii. 73.

Augescunt aliæ gentes, aliæ minuuntur;
Inque brevi spatio mutantur sæcla animantum,
Et, quasi cursores vitaï lampada tradunt.

One nation rises to supreme power in the world, while anothe declines, and in a brief space of time the sovereign people change transmitting, like racers, the lamp of life to some other that is t succeed them.

DANGERS OF THE SEA.

ii. 553.

Sed, quasi naufragieis magneis multeisque coorteis
Disjectare solet magnum mare transtra, cavernas,
Antemnas, proram, malos, tonsasque natanteis;
Per terrarum omneis oras fluitantia aplustra
Ut videantur, et indicium mortalibus edant,
Infidi maris insidias, vireisque, dolumque
Ut vitare velint, neve ullo tempore credant,
Subdola quom ridet placidi pellacia ponti.

But as midst numerous wrecks the vast sea is usually scatterec over with remnants of the vessels, seats, yards, prows, masts, anc oars, so that along the shore may be seen many ship-ornaments, warning mortals to shun the fury and cruel treachery of the deep, and to put no faith in the deceitful smile of the placid ocean.

Milton ("Paradise Lost," iv. 164) says:—

"Many a league
Cheer'd with the grateful smell old ocean smiles."

And Keble:—

"The many twinkling smile of ocean."

THE MISERIES OF LIFE.

ii. 576.

Miscetur funere vagor,
Quem puerei tollunt visenteis luminis oras.
Nec nox ulla diem, neque noctem aurora sequuta est,
Quæ non audierit mixtos vagitibus ægri
Ploratus, mortis comites et funeris atri.

Death is accompanied with wailing, which babes raise the moment they enter on the threshold of life; no night follows day, and no morning has ever dawned that has not heard the moanings of the sick, with the screams of the child, attendants on death and the grave.

Thus a fragment of Empedocles (De Naturâ) says :—

Παῦρον δὲ ζωῆς ἀβίου μέρος ἀθλήσαντες
'Ωκύμοροι κάπνοιο δίκην· ἀρθέντες ἀπέπταν,
Αὐτὸ μόνον πεισθέντες ὅτῳ προσέκυρσεν ἕκαστος,
Πάντοσ' ἐλαυνόμενοι· τὸ δὲ οὖλον ἐπεύχεται εὑρεῖν
"Αυτως· οὔτ' ἐπιδερκτὰ τάδ' ἀνδράσιν οὔτ' ἐπακουστὰ
Οὔτε νόῳ περιληπτά.

"Short-lived mortals enduring a brief space of miserable existence, raised oft like smoke, fly away, impelled only by that is near them, spinning ither and thither,—get a thousand glimpses, but never see a whole, 'things at eye hath not seen, nor ears heard, nor hath it entered into the heart man to conceive.'"

Heavenly Origin of All Things.

ii. 990.

Denique, cœlesti sumus omneis semine oriundi :
Omnibus olle idem pater est, unde alma liquenteis
Humoris guttas mater quom Terra recepit,
Feta parit nitidas fruges, arbustaque læta,
Et genus humanum ; parit omnia sæcla ferarum ;
Pabula quom præbet, quibus omneis corpora pascunt,
Et dulcem ducunt vitam, prolemque propagant.

In short we are all sprung from heavenly seeds ; we have all one ommon father, from whom, when the bounteous earth has reeived the liquid drops of moisture, becoming fruitful, she brings orth the blooming grain, the joyous woods, and human race, all inds of wild beasts, while she furnishes food to support their odies, prolong their lives, and propagate their species.

Dust to Dust.

ii. 999.

Cedit item retro, de terrâ quod fuit ante,
In terras ; et, quod missum est ex ætheris oreis,
Id rursum cœli relatum templa receptant.

What came from the earth returns back to the earth, and the pirit that was sent from heaven, again carried back, is received nto the temple of heaven.

See (Gr.) Soul and Body.

New Opinions.

ii. 1041.

Sed magis acri
Judicio perpende : et si tibi vera videntur,
Dede manus : aut si falsum est, adcingere contra.

Examine with judgment each opinion : if it seems true, embrace t ; if false, gird up the loins of thy mind to withstand it.

The Gods.

ii. 1092.

Nam prô sancta deûm tranquillâ pectora pace,
Quæ placidum degunt ævum, multumque serenum!
Quis regere immensi summam, quis habere profundi
Indu manu validas potis est moderanter habenas?
Quis pariter cœlos omnes convertere, et omnes
Ignibus ætheriis terras suffire feraces;
Omnibus inve locis esse omni tempore præsto,
Nubibus ut tenebras faciat, cœlique serena
Concutiat sonitu? tum fulmina mittat, et ædes
Ipse suas disturbet; et in deserta recedens
Sæviat, exercens telum, quod sæpe nocentes
Præterit, exanimatque indignos inque merentes?

For, O holy and pure gods, dwelling in undisturbed and everlasting ease, who is there that is able to rule this vast all, and to hold in his hands the reins of the immensity of space? Who is able to guide the motions of the heavenly bodies, and to furnish the fruit-bearing earth with ethereal heat, or to be every moment in every place, to cause darkness with the clouds and shake the serene heaven with thunders, darting lightning and beating down their own temples: or else in vast deserts brandishing his bolts, which often pass over the guilty and strike the just and good.

Heaven.

iii. 18.

Apparet divôm numen, sedesque quietæ;
Quas neque concutiunt ventei, nec nubila nimbeis
Aspergunt, neque nix acri concreta pruinâ
Cana cadens violat; semper sine nubibus æther
Integer, et large diffuso lumine ridet.

The gods and their tranquil abodes appear, which no winds disturb nor clouds bedew with showers, nor does the white snow, hardened by frost, annoy them; the heaven, always pure, is without clouds, and smiles with pleasant light diffused.

So Homer (Odyss. vi. 41) says:—

Οὔλυμπόνδ᾽, ὅθι φασὶ θεῶν ἕδος ἀσφαλὲς αἰεὶ
ἔμμεναι· οὔτ᾽ ἀνέμοισι τινάσσεται οὔτε ποτ᾽ ὄμβρῳ
δεύεται οὔτε χιὼν ἐπιπίλναται, ἀλλὰ μάλ᾽ αἴθρη
πέπταται ἀνέφελος, λευκὴ δ᾽ ἐπιδέδρομεν αἴγλη·

"Olympus, where, they say, is ever the tranquil abode of the gods, never shaken by winds, nor wet by showers, nor covered by snow, but the sky is ever cloudless, and a bright glory overspreads it."

Tennyson ("Morte d'Arthur") says:—

"Where falls not hail or rain or any snow,
Nor ever wind blows loudly."

THE DREAD OF WHAT COMES AFTER DEATH.

iii. 37.

Et metus ille foras præceps Acheruntis agundus,
Funditus humanam qui vitam turbat ab imo,
Omnia suffuscans mortis nigrore, neque ullam
Esse voluptatem liquidam puramque relinquit.

That dreadful fear of hell is to be driven out, which disturbs the life of man and renders it miserable, overcasting all things with the blackness of darkness, and leaving no pure, unalloyed pleasure.

THE MASK TORN OFF, THE TRUTH REMAINS.

iii. 58.

Eripitur persona, manet res.

The mask is torn off, and then the reality is seen.

Thus travestied by J. B. Rousseau in his "Ode à la Fortune:"—

"Le masque tombe, l'homme reste,
Et le héros s'evanouit."

RESULTS OF AMBITION.

iii. 59.

Denique avarities, et honorum cæca cupido,
Quæ miseros homines cogunt transcendere fines
Juris, et interdum, socios scelerum atque ministros,
Noctes atque dies niti præstante labore
Ad summas emergere opes; hæc vulnera vitæ
Non minumam partem mortis formidine aluntur.
Turpis enim ferme contemtus, et acris egestas,
Semota ab dulci vitâ stabilique videntur,
Et quasi jam leti portas cunctarier ante.
Unde homines, dum se, falso terrore coacti,
Effugisse volunt longe, longeque remôsse,
Sanguine civili rem conflant, divitiasque
Conduplicant avidi, cædem cæde accumulantes:
Crudeles gaudent in tristi funere fratris:
Et consanguineûm mensas odere, timentque.

In short, avarice and blind ambition, which force wretched men to overleap the line of justice, and sometimes, as the associates and servants of the wicked, to climb night and day with unwearied steps towards wealth and power; these great blots of

our life are chiefly caused by the fear of death. For the proud man's contumely, "the slings and arrows of outrageous fortune," seem as far as possible removed from the pleasures and delights of life—nay, to be at the very gates of death. From which, while men, stirred by senseless fears, strive to fly and get to the greatest distance, they employ their time in amassing wealth by civil commotions and greedily double their vast store, heaping death on death, with cruel joy laughing over their brother's grave; hating and dreading their nearest kinsman's feasts.

Spenser in his "Faerie Queen" (v. 12, 1) thus expresses himself:—

"Oh sacred hunger of ambitious minds,
And impotent desire of men to reign!
Whom neither dread of God, that devils binds,
Nor laws of men, that commonweals contain,
Nor bands of nature, that wild beasts restrain,
Can keep from outrage and from doing wrong,
Where they may hope a kingdom to obtain:
No faith so firm, no trust can be so strong,
No love so lasting then, that may endure long."

Men Timid as Children in the Dark.

iii. 87.

Nam velutei puerei trepidant, atque omnia cæcis
In tenebreis metuunt; sic nos in luce timemus
Interdum, nihilo quæ sunt metuenda magis, quam
Quæ puerei in tenebreis pavitant, finguntque futura.

For as children tremble and dread everything in the darkness of night, so we sometimes are frightened in broad daylight by things which are no more to be feared than what children fear and imagine are going to happen.

Varieties in Mankind.

iii. 308.

Sic hominum genus est: quamvis doctrina politos
Constituat pariter quosdam, tamen illa relinquit
Naturæ cujusque animæ vestigia prima:
Nec radicitus evelli mala posse putandum est,
Quin proclivius hicc' iras decurrat ad acres;
Ille metu citius paullo tentetur; at ille
Tertius accipiat quædam clementius æquo:
Inque aliis rebus multis differre necesse est
Naturas hominum varias, moresque sequaces:
Quorum ego nunc neque cæcas exponere caussas,
Nec reperire figurarum tot nomina, quot sunt
Principiis, unde hæc oritur variantia rerum.

So men's minds differ too; though a liberal education may reform and polish, yet it still leaves some traces of the primitive

seeds implanted by nature; nor must we expect all man's evil passions can be eradicated, but each will show his original bent, some being prone to rage, others to despondency, and a third will be more submissive to wrong than is right; in a thousand other ways the characters and dispositions of men differ, whose secret causes I am unable to explain, nor yet find out the names of those original principles whence all this variety takes its rise.

Decay of the Mind.

iii. 447.

Cum corpore mentem
Crescere sentimus pariterque senescere.

With the body we plainly perceive that the mind strengthens and decays.

Death of a Father.

iii. 906.

"Nam jam non domus accipiet te læta, neque uxor
Optuma, nec dulces occurrent oscula nati
Præripere, et tacitâ pectus dulcedine tangent.
Non poteris factis florentibus esse, tuisque
Præsidium: misero misere," aiunt, "omnia ademit
Una dies infesta tibi tot præmia vitæ."

For now no longer will thy joyful home receive thee, nor will thy chaste wife and prattling children strive with eager haste which shall have the first kiss, and hang with secret joy round thy neck. Thou shalt be no longer able to protect thy property and friends. One fatal day has snatched the vast delights of life away.

So Gray ("Elegy") says:—

"No children run to lisp their sire's return,
Or climb his knees the envied kiss to share."

Grief.

iii. 917.

Tu quidem, ut es lecto sopitus, sic eris, ævi
Quod superest, cunctis privatu' doloribus ægris:
At nos horrifico cinefactum de prope busto
Insatiabiliter deflebimus, æternumque
Nulla dies nobis mærorem e pectore demet.

It is true thou sleepest in death, and there thou shalt lie to al eternity, free from all cares; but we shall mourn thee turned into ashes on the funeral pile, and no length of time shall ever take sorrow from our breast.

SHORTNESS OF THE PLEASURES OF LIFE.

iii. 925.

Hocc' etiam faciunt, ubi discubuere, tenentque
Pocula sæpe homines, et inumbrant ora coronis,
Ex animo ut dicant: "Brevis hicc' est fructus homullis:
Jam fuerit; neque post umquam revocare licebit!"

When men recline at table, drink, and crown themselves with garlands, it is as much as to say: "What a short life is this; it has gone, nor must we expect it to return."

MAN.

iii. 925.

Quid tibi tantopere est, mortalis, quod nimis ægris
Luctibus indulges? quid mortem congemis, ac fles?
Nam gratum fuerit tibi vita anteacta priorque,
Et non omnia, pertusum congesta quasi in vas,
Commoda perfluxere, atque ingrata interiere;
Cur non, ut plenus vitæ conviva, recedis,
Æquo animoque capis securam, stulte, quietem?

Why is it, O man, that thou indulgest in excessive grief? Why shed tears that thou must die? For if thy past life has been one of enjoyment, and if all thy pleasures have not passed through thy mind, as through a sieve, and vanished, leaving not a rack behind, why then dost thou not, like a thankful guest, rise cheerfully from life's feast, and with a quiet mind go take thy rest.

LIFE IS GIVEN FOR USE, NOT POSSESSION.

iii. 983.

Vitaque mancipio nulli datur, omnibus usu.

Life is not given for a lasting possession, but merely for use.

See (Gr.) "Soul and Body."

TIME PAST, AND AFTER DEATH NOTHING TO US.

iii. 984.

Respice item, quam nil ad nos anteacta vetustas
Temporis æterni fuerit, quam nascimur, ante.
Hocc' igitur speculum nobis natura futuri
Temporis exponit post mortem denique nostram.
Numquid ibi horribile apparet? num triste videtur
Quidquam? non omni somno securius exstat?

Consider, too, how little it matters to us, those ages that have run in eternal procession before we were born. Nature places this

before us as a mirror to warn us how we should regard that time which will pass after our death. Is there anything terrible in this, anything sad? Is it not a state more soft than sleep?

Vain Labours.
iii. 1008.

Sisyphus in vitâ quoque nobis ante oculos est,
Qui petere a populo fasceis sævasque secureis
Imbibit, et semper victus tristisque recedit.
Nam petere imperium, quod inane est, nec datur umquam,
Atque in eo semper durum sufferre laborem ;
Hocc' est, advorso nixantem trudere monte
Saxum, quod tamen a summo jam vortice rursum
Volvitur, et plani raptim petit æquora campi.

A Sisyphus is seen by us every day; he it is who strives with mighty pains to get some high office, and always returns sad and disappointed. For to aim at high power, which is never reached, and to endure endless labour, what is this but to roll a vast stone up a hill, which straightway tumbles down again and swiftly reaches the level plain?

Guilty Conscience.
iii. 1024.

Cerberus et Furiæ jam vero, et lucis egestas,
Tartarus, horriferos eructans faucibus æstûs ;
Qui neque sunt usquam, nec possunt esse profecto :
Sed metus in vitâ pœnarum pro male factis
Est insignibus insignis ; scelerisque luela
Carcer, et horribilis de saxo jactus eorum,
Verbera, carnufices, robur, pix, lamina, tedæ :
Quæ tamen etsi absunt, at mens sibi conscia factis
Præmetuens adhibet stimulos, torretque flagellis ;
Nec videt interea qui terminus esse malorum
Possit, quive siet pœnarum denique finis :
Atque eadem metuit magis hæc ne in morte gravescant :
Hinc Acherusia fit stultorum denique vita.

Cerberus, the Furies even, black hell, belching forth horrible flames from its jaws,—these are mere fancies, mere empty names; but in this life the fear of pains for wicked deeds is felt acutely, the prison, the fearful fall from the rock, scourges, the executioners, the pitch, the wheel, the torch, these affright the mind. Yet though these be not present, the guilty mind, anticipating evil, scourges and stings itself, nor does it meanwhile see what can be the termination of its misfortunes or the end of its punishments,

fearing lest they should be fiercer after death: hence the life of such fools is as wretched as it would be in hell.

The Greatest Men cease to Live.

iii. 1048.

Adde repertores doctrinarum atque leporum ;
Adde Heliconiadum comites ; quorum unus Homerus
Sceptra potitus, eadem alieis sopitu' quiete est.

Nay, the greatest wits and poets, too, cease to live; Homer, their prince, sleeps now in the same forgotten sleep as do the others.

Ought Men to feel it a Hardship to Die?

iii. 1058.

Tu vero dubitabis et indignabere obire ?
Mortua cui vita est prope jam vivo atque videnti,
Qui somno partem majorem conteris ævi,
Et vigilans stertis nec somnia cernere cessas,
Sollicitamque geris cassâ formidine mentem,
Nec reperire potis quid sit tibi sæpe mali, cum
Ebrius urgeris multis miser undique curis,
Atque animi incerto fluitans errore vagaris.

Wilt thou then repine, and think it a hardship to die? thou for whom life is well nigh dead even while thou livest and enjoyest the light of day, who wearest away the greater part of thy time in sleep, and snorest waking, and ceasest not to see visions, and bearest about with thee a mind troubled with groundless terrors, and canst not discover the cause of thy never-ending troubles, when staggering thou art oppressed on all sides with a multitude of cares, and reelest rudderless in unsettled thoughts.

Strenuous Idleness of the Rich.

iii. 1070.

Exit sæpe foras magnis ex ædibus ille,
Esse domi quem pertæsum est, subitoque revertit,
Quippe foris nilo melius qui sentiat esse.
Currit agens mannos ad villam præcipitanter,
Auxilium tectis quasi ferre ardentibus instans ;
Oscitat extemplo, tetigit cum limina villæ,
Aut abit in somnum gravis, atque oblivia quærit ;
Aut etiam properans urbem petit, atque revisit.

He goes often out of his splendid palace, tired of being in the house, and quickly returns, for he feels that he is no happier abroad. He hurries on, driving his steeds furiously to his country-

house, as if he were hastening to his house on fire; when he has reached the threshold, he yawns and drops asleep, wooing forgetfulness, and then he hurries back to town in anxiety to revisit it.

The State of Death Eternal.

iii. 1100.

Nec prorsum vitam ducundo demimus hilum
Tempore de mortis; nec delibrare valemus,
Quo minus esse diu possimus morte peremtei.
Proinde, licet quot vis vivendo condere sæcla,
Mors æterna tamen nihilo minus olla manebit:
Nec minus ille diu jam non erit, ex hodierno
Lumine qui finem vitaï fecit, et ille
Mensibus atque anneis qui multeis occidit ante.

Nor do we take anything at all from the eternity of death by prolonging our life, nor can we manage that we should not be carried off by death though it be long of coming. Wherefore, however long may be those years we spend in life, yet that eternal state of death will still remain, and will not be less long to him who has ended his life to-day than to him who perished months and years before.

Echo.

iv. 573.

Quæ, bone, quum videas, rationem reddere possis
Tute tibi atque aliis, quo pacto per loca sola
Saxa pares formas verborum ex ordine reddant,
Palantes comites quum montes inter opacos
Quærimus, et magnâ dispersos voce ciemus.
Sex etiam aut septem loca vidi reddere voces,
Unam quum jaceres: ita colles collibus ipsi
Verba repulsantes iterabant dicta referri.
Hæc loca capripedes Satyros Nymphasque tenere
Finitumi fingunt, et Faunos esse loquuntur,
Quorum noctivago strepitu ludoque jocanti
Affirmant volgo taciturna silentia rumpi,
Chordarumque sonos fieri, dulcesque querelas
Tibia quas fundit digitis pulsata canentum;
Et genus agricolûm late sentiscere, quum Pan,
Pinea semiferi capitis velamina quassans,
Udo sæpe labro calamos percurrit hiantes
Fistula sylvestrem ne cesset fundere musam.

When thou seest this, my good friend, thou mayest explain to thyself and others, how in solitary places rocks bring back the image of

the words in proper order, while we are wandering in search of our friends on the dark mountains and calling on our lost companions with loud voice. I have seen rocks return six or seven words for one; then from hill to hill the dancing words resound. The neighbours imagine and maintain that the goat-footed Satyrs, Nymphs, and Fauns dwell there, and by their wanton sport and wild delights they think that the deep silence of the night is broken, and hence are heard the sound of the lyre and music's softest airs, given back by the fingers of those musicians: the listening swains hear from far, while the goat-faced Pan, shaking the pine-leaved garlands on his head, often blows his oaten pipe with his moist lips, lest the reed should cease to send forth a sylvan sound.

Milton ("Paradise Lost," i. 781) says:—

"Faery elves,
Whose midnight revels, by a forest side,
Or fountain, some belated peasant sees,
Or dreams he sees."

Dreams.

iv. 962.

Et, quo quisque fere studio defunctus adhæret,
Aut quibus in rebus multum sumus ante moratei,
Atque in ea ratione fuit contente magis mens;
In somneis eadem plerumque videmur obire;
Caussidicei caussas agere, et componere leges;
Induperatores pugnare, ac prœlia obire;
Nautæ contractum cum venteis degere bellum;
Nos agere hocc' autem, et naturam quærere rerum,
Semper et inventam patrieis exponere charteis.

Whatever studies each takes most delight, or in which we are most engaged during the day, in sleep we dream: the lawyer pleads, makes laws; the soldier fights his battles o'er again; we, too, are busily engaged on what occupies our waking thoughts, tracing nature's laws, and explaining in our native language.

Dissipation.

iv. 1117.

Adde quod absumunt nervos, pereuntque labore:
Adde quod alterius sub nutu degitur ætas:
Labitur interea res, et vadimonia fiunt:
Languent officia, atque ægrotat fama vacillans:
. medio de fonte leporum
Surgit amari aliquid, quod in ipsis floribus angat.

Besides they waste their strength in love's maddening strife, and spend their life under another's will; meanwhile their property is

wasted and mortgages incurred, while life's business is neglected and their reputation is wrecked; in the midst of their imaginary happiness something bitter bubbles up to poison their draught of pleasure.

So Byron ("Childe Harold," c. 1, 82):—

"Full from the fount of joys delicious springs
Some bitter o'er the flowers its bubbling venom flings."

Every Man has a Skeleton Closet.

iv. 1179.

Vitæ post-scenia celant.

Men conceal the back-scenes of their life.

An Infant.

v. 223.

Tum porro puer, ut sævis projectus ab undis
Navita, nudus humi jacet, infans, indigus omni
Vitali auxilio, quum primum in luminis oras
Nixibus ex alvo matris Natura profudit;
Vagituque locum lugubri complet, ut æquum est,
Cui tantum in vitâ restet transire malorum.

Then the infant, like the sailor tossed on shore by the furious waves, lies naked on the ground helpless, when nature has pushed him from the womb of his mother into the light of day, filling the air with piteous cries, a fit presage of the many ills that await him in life.

Dryden thus translates this passage:—

"Thus like a sailor by a tempest hurl'd
Ashore, the babe is shipwreck'd on the world;
Naked he lies and ready to expire;
Helpless of all that human wants require;
Exposed upon inhospitable earth
From the first moment of his hapless birth,
Straight with foreboding cries he fills the room;
Too true presages of his future doom."

Effects of Time.

v. 307.

Denique, non lapides quoque vinci cernis ab ævo
Non altas turreis ruere, et putrescere saxa?
Non delubra deûm simulacraque fessa fatisci?
Nec sanctum numen fati protollere fineis
Posse, neque advorsus naturæ fœdera niti?

In short, do you not see stones even yield to the power of time, lofty towers fall to decay, and rocks moulder away? Temples and statues of the gods go to ruin, nor can the gods themselves prolong their date or get reprieve from fate.

The World and all Things therein must Perish.

v. 374.

Haud igitur leti præclusi est janua cœlo
Nec soli terræque neque altis æquoris undis:
Sed patet immani et vasto respectat hiatu.

The gate of death is not shut to the heaven nor earth, or deep waters of the ocean, but stands wide with a vast opening.

Contentment.

v. 1116.

Quod si quis verâ vitam ratione gubernat,
Divitiæ grandes homini sunt, vivere parce
Æquo animo; neque enim est umquam penuria parvi.

But if men live according to reason's rules, they would find the greatest riches to be to live content with little; for there is never want where the mind is satisfied.

What we feared once.

v. 1139.

Nam cupide conculcatur nimis ante metutum.

For what we once feared is spurned with pleasure.

Thunder.

v. 1218.

Præterea, cui non animus formidine divôm
Contrahitur; cui non correpunt membra pavore,
Fulminis horibili quum plagâ torrida tellus
Contremit, et magnum percurrunt murmura cœlum?
Non populi gentesque tremunt? regesque superbi
Corripiunt divôm perculsi membra timore
Ne quod ob admissum fœde, dictumve superbe
Pœnarum grave sit solvundi tempus adactum?

Besides, what mind is unawed, what limbs do not tremble, when the parched earth shakes with the fearful peals of thunder, and the whole heaven re-echoes with the noise? Do not people and nations stand horror-struck? and proud kings tremble at their approaching doom, lest the hour of vengeance should have arrived for their wicked deeds and vaunting words?

Country Pleasures.

v. 1389.

Hæc animos illis mulcebant atque juvabant
Cum satiate cibi: nam tum sunt omnia cordi.
Sæpe itaque inter se, prostrati in gramine molli,
Propter aquæ rivum, sub ramis arboris altæ,
Non magnis opibus jucunde corpora habebant:
Præsertim quum tempestas ridebat, et anni
Tempora pingebant viridantes floribus herbas.
Tum joca, tum sermo, tum dulces esse cachinni
Consuêrant; agrestis enim tum musa vigebat.
Cum caput atque humeros plexis redimire coronis,
Floribus, et foliis lascivia læta monebat,
Atque extra numerum procedere, membra moventes
Duriter, et duro terram pede pellere matrem:
Unde oriebantur risus, dulcesque cachinni,
Omnia quod nova tum magis hæc et mira vigebant.
Et vigilantibus hinc aderant solatia somno,
Ducere multimodis voces, et flectere cantus,
Et supera calamos unco percurrere labro.

These pleasures charmed and were wont to delight them when the feast was over, for then all things please. Then reclining on the green grass, by a purling stream, under the umbrageous boughs of some tall tree, they oft enjoyed themselves at small expense, when the weather smiled in all its beauty, and spring painted the earth with gaudy flowers. Then merry jests, banter, and peals of laughter went round; then rude jokes were in their prime; then roguish merriment made them adorn their heads with garlands of flowers and leaves, and dance out of time, moving their limbs heavily and shaking the trembling ground with leaden steps, while shouts and cheers arose because all the tricks seemed strange and new. And as they passed the night without sleep, they whiled the time away in humorous songs and drollery, making the oaten pipe discourse sweet music with their lips.

Why do the Gods not Strike the Wicked?

vi. 387.

Quod si Jupiter atque alici fulgentia divei
Terrifico quatiunt sonitu cœlestia templa,
Et jaciunt ignem, quo quoique est quomque voluntas;
Quur, quibus incautum scelus aversabile quomque est,
Non faciunt, ictei flammas ut fulguris halent
Pectore perfixo, documen mortalibus acre?

Et potius nulla sibi turpi conscius in re
Volvitur in flammeis innoxius, inque peditur,
Turbine cœlesti subito correptus et igni?

But if Jupiter and the other gods shake the heavenly temples with terrific peals, hurling their fire on whomsoever they will, why do they not launch it against those who are overwhelmed with abominable crimes, that, transfixed, they may breath forth flames, an impressive warning to mortals? Why rather is the innocent, unconscious of evil, struck down by the bolt, and overtaken suddenly by the tempest and the lightning?

MANILIUS.

MANILIUS is the author of an astrological poem in five books, entitled *Astronomica*. We know nothing of his personal history, nor even at what period he lived. Some think that he is the Manilius described by Pliny, (H. N. x. 2, 1;) by others he is thought to be Manilius Antiochus, styled "astrologiæ conditorem," who was brought to Rome as a slave along with Publius Syrus and Staberius Eros, (Pl. H. N. xxxv. 58, 1;) and there are many other suppositions, but the question cannot now be decided.

THE SUBJECT.

Astron. iii. 39.

Ornari res ipsa negat, contenta doceri.

Satisfied to instruct, it refuses every ornament.

THE COVETOUS.

Astron. iv. 7.

Pauperiorque bonis quisque est, quo plura requirit,
Nec quod habet, numerat, tantum quod non habet, optat.

Every one is the poorer in proportion as he has more wants, and counts not what he has, but wishes only what he has not.

THE END OF OUR LIFE IS LINKED TO THE BEGINNING.

Astron. iv. 16.

Nascentes morimur, finisque ab origine pendet.

We begin to die at the moment we are born, and the end is linked to the beginning.

This line and idea have been made use of by Jeremy Taylor in the "Holy Dying" (c. iii. s. 1) :—

"When man fell, then he began to die: *the same day*, (so said God, and that must needs be true ;) and therefore it must mean, that upon that very day he fell into an evil and dangerous condition, a state of change and affliction, and then death began—that is, the man began to die by a natural diminution and aptness to disease and misery."

And Corneille (Tite et Bérénice, i. 5) says :—

"Chaque instant de la vie est un pas vers la mort."

Pope also ("Essay on Man," Ep. ii. l. 133) says somewhat to the same effect :—

"As man, perhaps, the moment of his breath,
Receives the lurking principle of death,
The young disease, that must subdue at length,
Grows with his growth, and strengthens with his strength."

And Young ("Night Thoughts," Night V. l. 717) :—

"While man is growing, life is in decrease,
And cradles rock us nearer to the tomb ;
Our birth is nothing but our death begun."

Fate.

Astron. iv. 22.

Sors est sua cuique ferenda.

His fate must be borne by every one.

Labour.

Astron. iv. 155.

Labor est etiam ipsa voluptas.

Labour even is pleasure.

Man is the Image of God.

Astron. iv. 895.

Exemplumque Dei quisque est in imagine parvâ.

Every one is in a small degree the image of God.

Always Beginning to Live.

Astron. iv. 899.

Victuros agimus semper nec vivimus unquam.

We are always beginning to live, but we are never living.

MARTIALIS.

BORN A.D. 43—DIED ABOUT A.D. 104.

M. VALERIUS MARTIALIS, a celebrated epigrammatist, born at Bilbilis in Spain A.D. 43, came to Rome in the reign of Nero, A.D. 66, where he resided for thirty-five years, returning again to the place of his birth A.D. 100, in the third year of the reign of Trajan. He was a special favourite of the emperors Titus and Domitian, his works being eagerly sought for, not only in the city but also in Gaul, Germany, Britain, Getica, and the stormy regions of the north. These are the chief particulars that are known respecting him. The extant works of Martial are a collection of short poems, entitled *Epigrammata*, upwards of 1500 in number, divided into fourteen books. He was a base flatterer, and is a most indecent writer.

WIT IS QUICK IN STRAITS.

De Spect. xiv. 4.

O quantum est subitis casibus ingenium!

How quick a wit is found in sudden chances!

TO-MORROW.

Epigr. i. 16.

Non est, crede mihi, sapientis dicere, vivam.
Sera nimis vita est crastina, vive hodie.

'Tis not, believe me, the act of a wise man to say "I will live."
To-morrow's life is too late; live to-day.

SOME GOOD, SOME BAD.

Epigr. i. 17.

Sunt bona, sunt quædam mediocria, sunt plura mala.

Some are good, some are middling, the greater part are bad.

GLORY TOO LATE.

Epigr. i. 26.

Cineri gloria sera est.

Glory comes too late when paid only to our ashes.

Dislike without a Just Reason.

Epigr. i. 33.

Non amo te, Sabidi, nec possum dicere quare.
Hoc tantum possum dicere; non amo te.

I do not love thee, Sabidius, nor can I say why; I can only say this, I do not love thee.

The following lines, in imitation of this epigram, were made on Dr John Fell, Bishop of Oxford, who died in 1686 (Tom Brown, 1704):—

"I do not love thee, Doctor Fell,
The reason why I cannot tell;
But this I'm sure I know full well,
I do not love thee, Doctor Fell."

This is the same idea that appears in Seneca (Thyest. ii. 261):—

"Rapior et quo nescio, sed rapior."

"I am hurried on by love, I know not how; but I am hurried on."

Bussy Rabutin (Ep. xxxiii.) thus translates it:—

"Je ne vous aime pas, Hylas;
Je n'en saurois dire la cause;
Je sais seulement une chose,
C'est que je ne vous aime pas."

Forced Tears.

Epigr. i. 34.

Amissum non flet, cum sola est Gellia, patrem.
Si quis adest, jussæ prosiliunt lacrymæ.
Non dolet hic, quisquis laudari, Gellia, quærit.
Ille dolet vere, qui sine teste dolet.

Gellia does not weep for her deceased father, when she is alone; but if any one be there, the tears start obedient from her eyes. He mourns not, Gellia, who seeks to be praised; he is the true mourner who mourns without a witness.

A Rich Soil.

Epigr. i. 108.

In steriles campos nolunt juga ferre juvenci:
Pingue solum lassat, sed juvat ipse labor.

Steers are unwilling to carry their yoke into barren fields: a rich soil fatigues, but then the labour bestowed on it is rewarded.

Perfume.

Epigr. ii. 12.

Non bene olet, qui bene semper olet.

He smells not well whose smell is all perfume.

A-1 of Beggars.

Epigr. ii. 57.

Quem non lacernis Publius meus vincit,
Non ipse Codrus alpha penulatorum.

So poor, that my friend Publius does not surpass him in tattered garments, nor Codrus himself, the prince of beggars.

Away with Delay.

Epigr. ii. 64.

Eja age, rumpe moras; quo te sperabimus usque?
Dum, quid sis, dubitas, jam potes esse nihil.

Come, away with this delay: how much longer are we to await your decision? While thus you hesitate what to be, you will be unfit to be anything at all.

Laugh and be Wise.

Epigr. ii. 41.

Ride si sapis.

Be merry if you are wise.

To Kill One's-self to Escape Death.

Epigr. ii. 80.

Hoc rogo, non furor est ne moriare, mori.

This I ask, whether it is not the veriest madness to kill thyself that thou mayest escape death.

Antiphanes (Fr. Com. Gr. p. 567, M. says:—

Τίς δ' οὐχὶ θανάτου μισθοφόρος, ὦ φιλτάτη,
Ὃς ἕνεκα τοῦ ζῆν ἔρχετ' ἀποθανούμενος;

"My dearest, who is not the hireling of death, who, for the sake of life, is about to die?"

To Haste to Live.

Epigr. ii. 90.

Vivere quod propero pauper, nec inutilis annis,
Da veniam: properat vivere nemo satis.

Forgive me, that I, though poor, yet not useless to my generation, make haste to enjoy life; no one is in sufficient haste to do so.

Simple Tastes.

Epigr. ii. 90.

Me focus, et nigros non indignantia fumos
Tecta juvant, et fons vivus, et herba rudis.

Sit mihi verna satur : sit non doctissima conjux :
Sit nox cum somno : sit sine lite dies.

My humble desires are satisfied with a quiet fireside, a house that is not spoiled by smoke, a living spring, and the natural green sod. May these be mine—a well-fed slave, a wife not over-learned, nights with sleep, days without strife.

The Greater Evil.

Epigr. iii. 42.

Quod tegitur, majus creditur esse malum.

The defect that is attempted to be concealed, is thought to be greater than it is.

A Beau.

Epigr. iii. 63.

Bellus homo est, flexos qui digerit ordine crines :
Balsama qui semper, cinnama semper olet :
Cantica qui Nili, qui Gaditana susurrat :
Qui movet in varios brachia vulsa modos :
Inter fœmineas totâ qui luce cathedras
Desidet, atque aliquâ semper in aure sonat :
Qui legit hinc illinc missa, scribitque tabellas :
Pallia vicini qui refugit cubiti :
Qui scit, quam quis amet, qui per convivia currit :
Hirpini veteres qui bene novit avos.
Quid narras ? hoc est, hoc est homo, Cotile, bellus ?
Res prætricosa est, Cotile, bellus homo.

A beau is one who arranges his curled locks with nicest care, who ever smells of balm and cinnamon ; who repeats with humming lips the songs of the Nile and Cadiz ; who tosses his sleek arms in various attitudes ; who idles away from morn to even his whole time, where ladies meet, ever whispering some nothing in some fair one's ear ; who reads little billets-doux from this one and that, scribbling in return ; who shrinks from rubbing against the coarse dress of a neighbour's guest ; who knows who flirts with whom, and flutters from feast to feast ; who can recount most accurately the pedigree of the race-horse "Hirpinus." What do you tell me ? is this a beau ? Then a beau, Cotilus, is a very trifling thing.

Rarity gives a Charm.

Epigr. iv. 29.

Rara juvant : primis sic major gratia pomis :
Hibernæ pretium sic meruere rosæ.

Sic spoliatricem commendat fastus amicam,
Janua nec juvenem semper aperta tenet.

Rarity gives a charm: thus early fruits are most esteemed; thus winter roses obtain a higher price; thus coyness sets off an extravagant mistress; a door ever open attracts no young suitor.

To Know Thoroughly.

Epigr. iv. 37.

Et teneo melius ista, quam meum nomen.

I know all that as well as my own name.

Death.

Epigr. iv. 60.

Nullo fata loco possis excludere.

From no place can you exclude the fates.

A Busybody.

Epigr. iv. 79.

Deformius nihil est ardelione sene.

There is nothing more unbecoming than an old busybody.

Method Surmounts Difficulties.

Epigr. iv. 83.

Divisum sic breve fiet opus.

Thus divided, the work will become short.

Envy.

Epigr. v. 10.

Esse quid hoc dicam, vivis quod fama negatur,
Et sua quod rarus tempora lector amat?
Hi sunt invidiæ nimirum, Regule, mores,
Præferat antiquos semper ut illa novis.

How shall I say it happens that living writers receive no honour in their own time, and are seldom read by their contemporaries? Doubtless, Regulus, this is the characteristic of envy, that it rejects the moderns for the ancients.

Glory after Death.

Epigr. v. 10.

Si post fata venit gloria, non propero.

If fame is only to come after death, I am in no hurry for it.

Gifts.

Epigr. v. 18.

Imitantur hamos dona : namque quis nescit,
Avidum voratâ decipi scarum muscâ ?

Gifts are like fish-hooks : for who is not aware that the greedy char is deceived by the fly which he swallows?

Time Placed to our Account.

Epigr. v. 20.

Nunc vivit sibi neuter, heu, bonosque
Soles effugere atque abire sentit ;
Qui nobis pereunt et imputantur.

Now neither of us lives for himself, but, alas ! sees the best of his days flee from him and vanish ; days which are ever being lost to us, and are set down to our account.

Gifts.

Epigr. v. 42.

Extra fortunam est, quicquid donatur amicis :
Quas dederis, solas semper habebis opes.

What is bestowed on our friends is beyond the reach of fortune ; the riches that thou hast given away are the only riches that thou really possessest.

Bragging.

Epigr. v. 52.

Crede mihi, quamvis ingentia, Postume, dona
Auctoris pereunt garrulitate sui.

Believe me, Posthumus, gifts, however great, lose their value when the donor boasts of them.

To-morrow.

Epigr. v. 58.

Cras vives : hodie jam vivere, Postume, serum est.
Ille sapit, quisquis, Postume, vixit heri.

To-morrow thou wilt live, didst thou say, Posthumus ? to-day is too late : he is the wise man who lived yesterday.

Things Doted on.

Epigr. vi. 29.

Immodicis brevis est ætas, et rara senectus.
Quicquid ames, cupias non placuisse nimis.

Short is the life of those who possess great accomplishments, and seldom do they reach a good old age. Whatever thou lovest, pray that thou mayest not set too high a value on it.

No Smell.

Epigr. vi. 55.

Malo, quam bene olere, nil olere.

I would rather smell of nothing than of scents.

Immortal Writings.

Epigr. vi. 60.

Nescio quid plus est, quod donet sæcula chartis :
Victurus Genium debet habere liber.

Something else is required to give immortality to writings. A book, that is destined to live, must have genius.

A Vulture.

Epigr. vi. 62.

Cujus vulturis hoc erit cadaver ?

To what vulture will this carcass fall ?

Good Health.

Epigr. vi. 70.

Ætatem Priamique Nestorisque
Longam qui putat esse, Martiane,
Multum decipiturque falliturque.
Non est vivere, sed valere, vita.

He who thinks that the lives of Priam and Nestor are to be counted long, is greatly deceived and mistaken. Life consists not in living, but in the feeling of enjoyment.

Live as if you were Rescued from Death.

Epigr. vii. 47.

Vive velut rapto, fugitivaque gaudia carpe :
Perdiderit nullum vita reversa diem.

Live as if you were rescued from death, and seize fleeting enjoyments, and thus your recovered life will not have lost a single day.

Home.

Epigr. vii. 73.

Quisquis ubique habitat, Maxime, nusquam habitat.

He dwells just nowhere that dwells everywhere.

The Duty of a Prince.

Epigr. viii. 15.

Principis est virtus maxima, nôsse suos.

It is a prince's highest duty to be acquainted with his own subjects.

What a Friend will do and not do.

Epigr. viii. 18.

Aurum, et opes, et rura frequens donabit amicus :
Qui velit ingenio cedere, rarus erit.

Gold, wealth, and a piece of landed property many a friend will give, but to find the man who will consent to yield the palm in wit and genius, will be difficult.

The Idolater.

Epigr. viii. 24.

Qui fingit sacros auro vel marmore vultûs,
Non facit ille deos : qui rogat, ille facit.

It is not he who forms divine images in gold or marble that makes them gods, but he who kneels before them.

Hypocrisy.

Epigr. viii. 38.

Refert sis bonus, an velis videri.

It matters much whether you are really good or merely wish to appear so.

Patrons.

Epigr. viii. 56.

Sint Mæcenates, non deerunt, Flacce, Marones.

If there be patrons like Mæcenas, there will not, Flaccus, be wanting poets like Virgil.

The Value of a Book Enhanced by being Presented by its Author.

Epigr. ix. 100.

Grande tui pretium muneris auctor erit.
Multum crede mihi, refert, a fonte bibatur
Quæ fluit, an pigro quæ stupet unda lacu.

Your coming from the author will give value to the present. It makes a great difference, believe me, whether a draught be

drawn from the fountain-head or from the stagnant waters of a sluggish pool.

WRITINGS IMPROVED BY TIME.

Epigr. x. 2.

At chartis nec furta nocent, et sæcula prosunt ;
Solaque non nôrunt hæc monimenta mori.

As for writings, thieves cannot destroy them, and they are improved by time; they are the only monuments that are proof against death.

A MORALIST.

Epigr. x. 4.

Hominem pagina nostra sapit.

My every page is an essay on man.

A GOOD MAN.

Epigr. x. 23.

Ampliat ætatis spatium sibi vir bonus : hoc est
Vivere bis, vitâ posse priore frui.

A good man doubles the length of his existence ; to have lived so as to look back with pleasure on our past existence is to live twice.

TO SATIRIZE VICES, NOT INDIVIDUALS.

Epigr. x. 33.

Parcere personis, dicere de vitiis.

It has been my constant aim in all my writings to lash vice, bu to spare persons.

Du Lorens (Sat. vii. 147) says somewhat to the same effect :—

"Je n'en veux point aux sots, j'en veux à la sottise."

"I do not attack fools, but folly."

It is said that this Latin quotation was once repeated to Donne, "Thunder against vices, but spare the vicious." "What," said he, "condemn cards, and pardon the sharper !"

WHAT MAKES LIFE HAPPY.

Epigr. x. 47.

Vitam quæ faciunt beatiorem,
Jucundissime Martialis, hæc sunt :
Res non parta labore, sed relicta ;
Non ingratus ager ; focus perennis ;
Lis nunquam ; toga rara ; mens quieta ;

Vires ingenuæ; salubre corpus;
Prudens simplicitas; pares amici;
Convictus facilis; sine arte mensa;
Nox non ebria, sed soluta curis;
Non tristis torus, et tamen pudicus;
Somnus, qui faciat breves tenebras;
Quod sis, esse velis, nihilque malis:
Summum nec metuas diem, nec optes.

The things that make life happy, dearest Martian, are these: wealth, not gained by the sweat of our brow, but by inheritance; lands that make a good return; a fireside always comfortable; no need of lawyers; no dress for business; a mind at ease; a vigorous frame; a healthy constitution; prudence without cunning; friends equal both in years and fame; pleasant social intercourse; a table without pretence; nights, not drunken, but free from care; a bed not without connubial pleasures; sleep which makes the darkness seem short; to be what you are, and no wish for change; and neither to fear death nor seek it.

Pleasantry without Bitterness.

Epigr. x. 48.

Accedent sine felle joci, nec mane timenda
Libertas, et nil quod tacuisse velis.

There shall be pleasantry without bitterness; there shall be no licence of speech that will bring repentance on the morrow, and nothing said that we would wish unsaid.

The Bald Pretending to have Hair.

Epigr. x. 83.

Calvo turpius est nihil comato.

There is nothing more contemptible than a bald man who pretends to have hair.

The Brave.

Epigr. xi. 56.

Rebus in angustis facile est contemnere vitam;
Fortiter ille facit, qui miser esse potest.

In adversity it is easy to despise life, the really brave man is he who can submit to lead a wretched life.

Dead Men's Shoes.

Epigr. xi. 67.

Nil mihi das vivus, dicis post fata daturum;
Si non insanis, scis, Maro, quid cupiam.

You will give me nothing during your life; you say that you will give me something after your death: if you are not a fool, Maro, you know what I wish for.

The Disadvantages of a Small Society in a Province.

Epigr. xii. *Introd.*

Accedit his municipalium rubigo dentium, et judicii loco livor, et unus aut alter mali, in pusillo loco multi, adversus quos difficile est habere quotidie bonum stomachum.

Add to this the backbiting of provincial tongues, envy usurping the place of true criticism, and one or two ill-conditioned persons,—a host in a small society,—with whom it is difficult daily to keep one's temper.

Fortune gives too much to Some.

Epigr. xii. 10.

Fortuna multis dat nimis, satis nulli.

Fortune gives too much to many, enough to none.

A Character.

Epigr. xii. 47.

Difficilis, facilis, jucundus, acerbus es idem:
Nec tecum possum vivere, nec sine te.

Thou art at once morose and agreeable, pleasing and repulsive; I can neither live with thee nor without thee.

Addison (*Spectator*, No. 68) thus paraphrases it:—

"In all thy humours, whether grave or mellow,
Thou 'rt such a touchy, testy, pleasant fellow,
Hast so much wit and mirth and spleen about thee,
That there 's no living with thee nor without thee."

And Goldsmith in his "Retaliation:"—

"Our Garrick 's a salad: for in him we see
Oil, vinegar, sugar, and saltness agree."

Honest Man Easily Deceived.

Epigr. xii. 51.

Semper bonus homo tiro est.

An honest man is a child in worldly wit.

To Enjoy Country Life in the City.

Epigr. xii. 57.

Rus in urbe est.

It is a country house in the city.

NEPOS

FLOURISHED B.C. 40.

CORNELIUS NEPOS, the contemporary of Cicero, Atticus, and Catullus, is supposed to have been born at Verona, but there are no particulars of his history on which reliance can be placed. He died during the reign of Augustus. In the year 1471 a quarto volume appeared from the press of Jenson of Venice, entitled *Æmilii Probi de vitâ excellentium*, containing lives of twenty distinguished commanders, nineteen Greek and one Persian. Then followed three chapters *de Regibus*, and lives of Hamilcar and Hannibal. In another edition were added lives of Cato and Atticus. Lambinus maintains that these lives are the production of Cornelius Nepos, and not of Æmilius Probus. This question has given rise to interminable discussions. These biographies have, ever since their first appearance, been a favourite school-book.

WAR.

Thrasyb. 2.

Nihil in bello oportet contemni.

Nothing ought to be despised in war.

THE COWARD.

Thrasyb. 2.

Mater timidi flere non solet.

The mother of a coward does not usually weep.

EMPIRE.

Dion. 5.

Nullum est imperium tutum nisi benevolentiâ munitum.

No government is safe, unless it is strong in the good-will of the people.

DEMOCRACY.

Dion. 6.

Non potest bene geri respublica multorum imperiis.

The affairs of a kingdom cannot be properly conducted by a democracy.

Fear.

Dion. 9.

Miseranda vita eorum, qui se metui quam amari malunt.

The life of those is to be pitied who prefer to be feared rather than loved.

No Evil great which is the Last.

Dion. 10.

Nullum magnum malum quod extremum est.

No evil is great if it is the last which we are to bear.

Great Men.

Eum. 1.

Magnos homines virtute metimur, non fortunâ.

We value great men by their virtue and not by their success.

Envy is the Attendant of Glory.

Chabr. 3.

Commune vitium in magnis liberisque civitatibus ut invidia comes gloriæ sit.

It is a common vice in great and free states for envy to be the attendant upon glory.

Euripides (Fr. Beller. 5) says:—

> *Φθονοῦσιν αὐτοὶ χείρονες πεφυκότες·*
> *Εἰς τἀπίσημα δ' ὁ φθόνος πηδᾶν φιλεῖ.*

"Men born of low degree are envious: envy is wont to attack the noble."

Nicomachus (Fr. Com. Gr. p. 1180, M.) says:—

> *Ἐργῶδες ἐστιν ἐν βίῳ βεβιωκότα*
> *Τοὺς τῶν φθονούντων πάντας ὀφθαλμοὺς λαθεῖν.*

"It is a difficult thing for a man living in the world to escape the eyes of the envious."

An Honourable Death.

Chabr. 4.

Præstat honesta mors turpi vitæ.

An honourable death is to be preferred to a base death.

Kings.

Dat. 5.

Ea est consuetudo regum ut casûs adversos hominibus tribuant, secundos fortunæ suæ.

It is the custom of kings to attribute adversity to the fault of .hers, and to consider prosperity as the result of their own good ,rtune.

THE SILENT.

Epam. 3.

Commissa celans, quod interdum non minus prodest uam diserte dicere.

Concealing secrets entrusted to him, which is sometimes not less dvantageous to a man than eloquence.

PEACE.

Epam. 5.

Paritur pax bello.

Peace is procured by war.

A FRIEND TO ME, NOT MY FORTUNE.

Att. 9.

Se non fortunæ sed hominibus solere esse amicum.

'hat he was accustomed to be a friend not to fortune but to men.

Dante (Inferno ii. 62) says:—

"L'amico mio, e non della ventura."

"A friend not of my fortune, but myself."

GOOD TASTE.

Att. 13.

Plus salis quam sumptus.

More good taste than expense.

OVIDIUS

BORN B.C. 43—DIED A.D. 18.

?. OVIDIUS NASO, born at Sulmo, in the mountains of the Peligni, nd descended from an ancient equestrian family, was intended or the legal profession, but the hours which should have been evoted to the study of jurisprudence were given up to the cultiation of his poetical talents. As might be expected, his father 'as opposed to his favourite pursuit: nature, however, was too trong, and it does not appear that he ever practised as an advoate at the Roman bar. He studied at Athens, and had the usual

education which the young Roman nobles received at that period. On his return he made an unfortunate marriage, as we find him shortly afterwards divorced from his wife. He was of profligate character, and at last Augustus banished him, it is said, on account of an intrigue with his daughter Julia. He was ordered, A.D. 8, to transport himself to Tomi, a town on the shores of the Black Sea near the mouth of the Danube. The greater part of a year seems to have been consumed in the voyage, but he beguiled the time by the exercise of his poetical talent, several of his poems having been written on shipboard. It was a great change from the luxury of Rome to the mean abode and inhospitable soil of that remote region. Here he remained ten years in exile, and was never allowed to return, dying at Tomi A.D. 18, a year which was also remarkable for the death of Livy.

CREATION OF MAN.

Met. i. 76.

Sanctius his animal, mentisque capacius altæ
Deerat adhuc, et quod dominari in cætera posset.
Natus homo est: sive hunc divino semine fecit
Ille opifex rerum, mundi melioris origo:
Sive recens tellus, seductaque nuper ab alto
Æthere, cognati retinebat semina cœli;
Quam satus Iapeto, mixtam fluvialibus undis,
Finxit in effigiem moderantûm cuncta deorum.
Pronaque cum spectent animalia cætera terram,
Os homini sublime dedit, cœlumque tueri
Jussit, et erectos ad sidera tollere vultus.

A being of a more exalted nature and of higher intellectual powers, that should rule and direct all other animals, was still wanting. It was then that man was brought into being, whether the mighty Architect of the universe, having developed a nobler world, made him of divine particles, or whether the new-sprung earth, only lately withdrawn from contact with heaven, still retained the skyey influences. Prometheus, mingling these original seeds with living streams, formed man after the image of God, who rules the universe. Thus, while the mute creation bend downward, man looks aloft, and with erect countenance turns his eyes to heaven and gazes on the stars.

DESCRIPTION OF GOLDEN AGE.

Met. i. 89.

Aurea prima sata est ætas, quæ, vindice nullo,
Sponte suâ, sine lege, fidem rectumque colebat.

Pœna metusque aberant; nec verba minacia fixo
Ære legebantur: nec supplex turba timebant
Judicis ora sui: sed erant sine vindice tuti.

he golden age was first produced; honour and uprightness n sprung up spontaneously in man, without the aid of law or commands of the lawgiver. The dread of punishment was nown, nor were the menacing words of human statutes re- ed to keep man to his duty. The stern looks of the judge not then strike terror into suppliant crowds, but all lived in ty without the protection of law.

Golden Age.

Met. i. 98.

Non tuba directi, non æris cornua flexi,
Non galeæ, non ensis erant: sine militis usu
Mollia securæ peragebant otia gentes.

o trumpet's angry sound was heard, no helmet nor sword med, but all nations passed in security a life of ease, un- sted by a rude soldiery.

The Seasons in the Golden Age.

Met. i. 107.

Ver erat æternum, placidique tepentibus auris
Mulcebant Zephyri natos sine semine flores.
Mox etiam fruges tellus inarata ferebat:
Nec renovatus ager gravidis canebat aristis.
Flumina jam lactis, jam flumina nectaris ibant:
Flavaque de viridi stillabant ilice mella.

iere was a never-ending spring, and flowers unsown were kissed ie warm western breeze. Then the unploughed land gave forth , and the ground, year after year, was white with full ears of a. Rivers of milk, rivers of nectar ran, and the yellow honey inued to pour from the ever-green oak.

Description of the Iron Age.

Met. i. 128.

Protinus irrumpit venæ pejoris in ævum
Omne nefas: fugêre pudor, verumque, fidesque:
In quorum subiere locum fraudesque, dolique,
Insidiæque, et vis, et amor sceleratus habendi.

ext burst forth the iron age with its unrighteous deeds; esty, truth, and honour forsook the earth, and in their place eoded fraud, deceit, plots, violence, and the unholy lust of

Gold Dug from the Earth.

Met. i. 139.

Sed itum est in viscera terræ ;
Quasque recondiderat, Stygiisque admoverat umbris,
Effodiuntur opes, irritamenta malorum.

But men penetrated into the bowels of the earth, and the precious ore, the allurement to every evil, was dug up, though placed by the gods down close to Pluto's realm.

Justice Returns to Heaven.

Met. i. 149.

Victa jacet Pietas : et virgo cæde madentes,
Ultima cœlestûm, terras Astræa reliquit.

Filial affection lies on the ground in mournful garb, and the virgin Astræa was the last of the heavenly deities to leave the earth dripping with human gore.

Incurable Wound.

Met. i. 190.

Cuncta prius tentata : sed immedicabile vulnus
Ense recidendum, ne pars sincera trahatur.

Every remedy was first tried, but a gangrened limb must be lopt off, lest the healthy part should be affected.

Conflagration of the World.

Met. i. 258.

Esse quoque in fatis reminiscitur, affore tempus,
Quo mare, quo tellus, correptaque regia cœli
Ardeat, et mundi moles operosa laboret.

He remembers, too, that it was decreed by Fate that a time would come when the sea, the earth, and the palace of heaven would be seized by fire and burnt, and the laboriously-wrought fabric of the universe be in danger of perishing.

St Peter (2 Pet. iii. 10) says :—"But the day of the Lord will come as a thief in the night ; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up."

Man Born to Labour.

Met. i. 414.

Inde genus durum sumus, experiensque laborum :
Et documenta damus, quâ simus origine nati.

From this circumstance we are a hardy race, able to endure a laborious life, and show from what origin we are sprung.

Friendly Discord.

Met. i. 433.

Discors concordia.

Agreeing to differ with friendly discord.

Love.

Met. i. 523.

Hei mihi! quod nullis amor est medicabilis herbis.

Ah me! that no herbs can cure the love-sick.

Just Reproaches.

Met. i. 758.

Pudet hæc opprobria nobis
Et dici potuisse, et non potuisse repelli.

am ashamed that these reproaches can be justly cast at us, cannot be refuted.

Excellence.

Met. ii. 5.

Materiam superabat opus.

he work of the artist far surpassed even the beauty of the erial.

Likeness of Sisters.

Met. ii. 11.

Doridaque, et natas: quarum pars nare videntur,
Pars in mole sedens virides siccare capillos;
Pisce vehi quædam. Facies non omnibus una,
Nec diversa tamen: qualem decet esse sororum.

oris and her daughters were here carved, some of whom are swimming, others, sitting on a rock, are drying their sea-n hair, others gliding on fishes' backs. All have not the same ures, nor yet can you say that they are different, but such as ers ought to be.

The Seasons.

Met. ii. 27.

Verque novum stabat, cinctum florente coronâ:
Stabat nuda Æstas, et spicea serta gerebat:
Stabat et Autumnus, calcatis sordidus uvis:
Et glacialis Hiems, canos hirsuta capillos.

ere stood fresh Spring, bound with flowery chaplet; Summer

was unclothed, and bore a wheaten garland; Autumn also was there, besmeared with trodden grapes; and icy Winter, rough with hoary locks.

Man and his Aspirations.

Met. ii. 56.

Sors tua mortalis, non est mortale quod optas.

Thy destiny is that of man, thy aspirations are those of a god.

Lamartine in his second meditation "L'Homme," dedicated to Lord Byron, has this sublime verse:—

"Borné dans sa nature, infini dans ses vœux,
L'homme est un dieu tombé, qui se souvient des cieux."

"Bounded in his nature, infinite in his desires, man is a fallen god who has a recollection of heaven."

And Voltaire ("La Liberté") says:—

"Tes destins sont d'un homme, et tes vœux sont d'un dieu."

Exertion.

Met. ii. 72.

Nitor in adversum: nec me, qui cætera, vincit
Impetus; et rapido contrarius evehor orbi.

I steer against them, nor has the force, to which all others must yield, any effect on me; I move on in a direction contrary to the rapid-whirling world.

Prayers not to be Granted.

Met. ii. 97.

Eque tot ac tantis cœli, terræque, marisque,
Posce bonis aliquid: nullam patiere repulsam.
Deprecor hoc unum; quod vero nomine pœna,
Non honor est: pœnam, Phaëthon, pro munere poscis.

Choose some gift from heaven, earth, or sea, and thou shalt have it. This one thing only I decline to grant; it is an evil, not a good, thou askest; Phaëthon, thou askest what will prove a misfortune instead of happiness.

Golden Mean.

Met. ii. 136.

Altius egressus cœlestia tecta cremabis;
Inferius terras: medio tutissimus ibis.

Mounting higher, thou wilt fire the heaven itself; descending lower, the earth; the middle way is safest.

Great Undertakings.

Met. ii. 328.

Quem si non tenuit, magnis tamen excidit ausis.

If he did not succeed in his attempt, yet he failed in a glorious undertaking.

Guilt Betrayed in the Countenance.

Met. ii. 447.

Heu quam difficile est, crimen non prodere vultu!

Alas! how difficult it is not to betray guilt by our countenance!

Description of Envy.

Met. ii. 768.

Videt intus edentem
Vipereas carnes, vitiorum alimenta suorum,
Invidiam: visaque oculos avertit: at illa
Surgit humo pigre, semesarumque relinquit
Corpora serpentum, passuque incedit inerti.
Utque deam vidit, formâque armisque decoram,
Ingemuit, vultumque ima ad suspiria duxit.
Pallor in ore sedet: macies in corpore toto:
Nusquam recta acies: livent rubigine dentes:
Pectora felle virent: lingua est suffusa veneno.
Risus abest; nisi quem visi movêre dolores.
Nec fruitur somno, vigilacibus excita curis:
Sed videt ingratos, intabescitque videndo,
Successus hominum: carpitque et carpitur una:
Suppliciumque suum est.

Minerva sees within Envy gorging herself with flesh of vipers, to nourish her vicious propensities, and when she saw, she turned away her eyes in loathing; while Envy, rising slowly from the ground, leaves the fragments of half-eaten serpents, and stalks on with sullen step. When she beheld the beauteous goddess clad in armour, she heaved a sigh, and groaned from the bottom of her breast. Her face was pallid and her body emaciated. Her eye never looked straight before her; her teeth were brown with rust; her breast overflowed with gall, and from her tongue dripped drops of poison. She never smiles except when the wretched weep; nor does she enjoy rest; ever kept moving by her sleepless cares, she sees with evil eye the success of men, and pines away as she beholds; she distresses others, and is herself distressed, and bears her own tormentor in her breast.

A State Flourishing in Peace.

Met. ii. 794.

Conspicit arcem,
Ingeniis, opibusque, et festâ pace virentem:

She looks upon the citadel flourishing in arts, wealth, and joyous peace.

Kingly Dignity.

Met. ii. 846.

Non bene conveniunt, nec in unâ sede morantur
Majestas et amor.

Kingly dignity and love do not well agree, nor do they remain together.

No Man Blessed before he Dies.

Met. iii. 135.

Sed, scilicet ultima semper
Exspectanda dies homini: dicique beatus
Ante obitum nemo supremaque funera debet.

But in truth we must always wait for the last day of man's life: no one is to be considered blest before he die, and has received the last funeral rites.

A Blush.

Met. iii. 183.

Qui color infectis adversi Solis ab ictu
Nubibus esse solet, aut purpureæ Auroræ:
Is fuit in vultu visæ sine veste Dianæ.

The hue given back by the clouds from the reflected rays of the sun or the purple morn, such was the countenance of Diana when she was discovered unclothed.

An Umpire.

Met. iii. 332.

Arbiter hic sumptus de lite jocosâ.

He was chosen umpire in this sportive contest.

Echo.

Met. iii. 357.

Vocalis Nymphe, quæ nec reticere loquenti,
Nec prior ipsa loqui didicit, resonabilis Echo.

That tuneful Nymph, the babbling Echo, who has not learnt to conceal what is told her, nor yet is able to speak till another speaks.

The Cause.

Met. iv. 287.

Causa latet : vis est notissima.

The cause is secret, but th' effect is known.

A Lesson from an Enemy.

Met. iv. 428.

Ipse docet, quid agam ; fas est et ab hoste doceri.

The foe teaches me what to do; it is allowable to be taught even by an enemy.

Description of Styx.

Met. iv. 434.

Styx nebulas exhalat iners ; umbræque recentes
Descendunt illuc, simulacraque functa sepulchris.
Pallor Hiemsque tenent late loca senta ; novique
Quâ sit iter, manes, Stygiam quod ducit ad urbem,
Ignorant ; ubi sit nigri fera regia Ditis.
Mille capax aditûs et apertas undique portas
Urbs habet. Utque fretum de totâ flumina terrâ,
Sic omnes animas locus accipit ille ; nec ulli
Exiguus populo est, turbamve accedere sentit.
Errant exsangues sine corpore et ossibus umbræ,
Parsque forum celebrant, pars imi tecta tyranni ;
Pars alias artes, antiquæ imitamina vitæ
Exercent ; aliam partem sua pœna exercet.

The sluggish Styx exhales its fogs ; those just dead, who have enjoyed funeral rites, descend hither : paleness and wintry cold inhabit this dreary place ; ghosts newly arrived know not the road that leads to grim Pluto's palace, nor where is the metropolis of hell. This mighty city has a thousand avenues and gates for ever open. And as the rivers flow all into the ocean, so this vast city receives all the shades ; nor is there ever want of room, nor is it ever crowded. The disembodied spirits roam bloodless ; and in imitation of their life on earth, some frequent the courts of law, others the court of hell's tyrant, others practise various arts, and others suffer the punishment due to their crimes.

UNCEASING LABOUR.

Met. iv. 459.

Aut petis, aut urges ruiturum, Sisyphe, saxum.

Thou, Sisyphus, either pursuest or pushest forward the stone that is destined to fall back again.

COMMON RIGHTS.

Met. vi. 349.

Quid prohibetis aquis? usus communis aquarum.
Nec solem proprium natura, nec aëra fecit,
Nec tenues undas: ad publica munera veni.

Why do you debar me from water? surely this is a common right; nature hath given no man a peculiar property in sun, air, or water: I have come to crave a bounty that is shared by all.

BLINDNESS OF MANKIND.

Met. vi. 472.

Prô superi, quantum mortalia pectora cæcæ
Noctis habent!

O ye gods! what thick encircling darkness blinds the minds of men!

THE EVIL THAT I WOULD NOT, THAT I DO.

Met. vii. 18.

Si possem, sanior essem.
Sed trahit invitam nova vis; aliudque Cupido,
Mens aliud suadet. Video meliora, proboque:
Deteriora sequor.

If it were in my power, I would be wiser, but a newly-felt power carries me off in spite of myself; love leads me one way, my understanding leads me another. I see and approve the right, and yet the wrong pursue.

PLEASURE FOLLOWED BY GRIEF.

Met. vii. 453.

Usque adeo nulli sincera voluptas,
Sollicitique aliquid lætis intervenit.

No one enjoys pure, unalloyed pleasure; there is always some bitter mingled with the sweet.

Euripides (Fr. Antig. 14) says:—

Μή νυν θέλε
Λυπεῖν σεαυτὸν, εἰδὼς ὅτι
Πολλάκις τὸ λυποῦν ὕστερον χαρὰν ἄγει,
Καὶ τὸ κακὸν ἀγαθοῦ γίγνεται παραίτιον.

"Be not willing to grieve thyself, knowing that grief often brings joy afterwards, and evil is the proximate cause of good."

Fortune Favours the Brave.

Met. viii. 72.

Sibi quisque profecto
Fit deus: ignavis precibus Fortuna repugnat.

Every one without doubt becomes his own god to lead him on to fortune; that goddess listens not to the prayers of the slothful.

Frigid Zone.

Met. viii. 788.

Est locus extremis Scythiæ glacialis in oris,
Triste solum, sterilis, sine fruge, sine arbore, tellus;
Frigus iners illic habitant, Pallorque, Tremorque
Et jejuna Fames.

There is an icy zone on the extreme borders of Scythia, a melancholy waste, barren and treeless: there dwell sluggish cold, pallid looks, trembling ague, and pining want.

Description of Famine.

Met. viii. 799.

Quæsitamque Famem lapidoso vidit in agro,
Unguibus et raras vellentem dentibus herbas.
Hirtus erat crinis; cava lumina: pallor in ore:
Labra incana situ: scabri rubigine dentes:
Dura cutis, per quam spectari viscera possent:
Ossa sub incurvis exstabant arida lumbis:
Ventris erat pro ventre locus. Pendere putares
Pectus, et a spinæ tantummodo crate teneri.
Auxerat articulos macies, genuumque rigebat
Orbis, et immodico prodibant tubere tali.

There she found Famine in a stony field, scratching up a few roots with her nails and teeth. Her locks were matted, her eyes were sunken; paleness overspread her face; her lips were wan from want, her teeth brown with rust; her skin was hard, and through it the entrails were seen to move; the sapless bones seemed to start from her bent loins, and for a belly was a belly's

space. Thou wouldst have supposed that her breast was hung up and tacked to her body only by the chine of the back. Her joints were protuberant from leanness; the orbits of her knees bunched out, while her ankle bones jutted to undue proportions.

The Grave.

Met. x. 29.

Per ego hæc loca plena timoris,
Per Chaos hoc ingens, vastique silentia regni,
Eurydices, oro, properata retexite fila.
Omnia debemur vobis: paullumque morati,
Serius aut citius sedem properamus ad unam.
Tendimus huc omnes: hæc est domus ultima: vosque
Humani generis longissima regna tenetis.
Hæc quoque, cum justos matura peregerit annos,
Juris erit vestri.

I entreat you by the horrors of these realms, this vast chaos and kingdom where silence reigns, give back Eurydice, weave again her quick-spun thread. All our possessions are but loans from you, and after a little space, sooner or later we hasten to one bourne; we are all going the same road, this is our last home; you hold an endless empire over the human race. She, too, when she shall have reached a ripe old age, must be yours again.

Time Passes Rapidly.

Met. x. 519.

Labitur occulte fallitque volatilis ætas;
Et nihil est annis velocius.

Swift-flying time glides on unmarked and unperceived; nothing passes more quickly than years.

Black look White, and White look Black.

Met. xi. 313.

Furtum ingeniosus ad omne,
Qui facere assuerat, patriæ non degener artis,
Candida de nigris, et de candentibus atra.

Skilled in every artifice, no degenerate son of his father, he could at will make white look black and black look white.

This is the description of Belial by Milton ("Paradise Lost," book ii.):—

"All was false and hollow; though his tongue
Dropt manna, and could make the worse appear
The better reason, to perplex and dash
Maturest counsels; for his thoughts were low:
To vice industrious, but to nobler deeds
Timorous and slothful."

Description of Sleep.

Met. xi. 592.

Est prope Cimmerios longo spelunca recessu,
Mons cavus, ignavi domus et penetralia Somni:
Quo nunquam radiis oriens, mediusve, cadensve
Phœbus adire potest. Nebulæ caligine mixtæ
Exhalantur humo, dubiæque crepuscula lucis.
Non vigil ales ibi cristati cantibus oris
Evocat Auroram: nec voce silentia rumpunt
Sollicitive canes, canibusve sagacior anser.
Non fera, non pecudes, non moti flamine rami,
Humanæve sonum reddunt convicia linguæ.
Muta quies habitat. Saxo tamen exit ab imo
Rivus aquæ Lethes: per quem cum murmure labens
Invitat somnos crepitantibus unda lapillis.
Ante fores antri fœcunda papavera florent,
Innumeræque herbæ: quarum de lacte soporem
Nox legit, et spargit per opacas humida terras.
Janua, quæ verso stridorem cardine reddat,
Nulla domo totâ; custos in limine nullus.
At medio torus est, ebeno sublimis in atrâ,
Plumeus unicolor, pullo velamine tectus:
Quo cubat ipse deus, membris languore solutis.
Hunc circa passim, varias imitantia formas,
Somnia vana jacent totidem, quot messis aristas,
Sylva gerit frondes, ejectas littus arenas.

Near the Cimmerians there is a deep cavern in the hollow of a mountain, where dwells the drowsy god of sleep; whose gloomy mansion is never visited by the rising, mid-day, nor setting sun. Dark fogs rise, and a perpetual twilight prevails around. No crowing cock with crested head wakes the morn, nor is the silence broken by the bark of watchful dog, or the cackling of more wakeful geese. No beast, wild or tame, no trees rocked by tempest, nor reproachful sound of human voice, strike upon the ear. Mute silence has its habitation here. Yet from the bottom of a rock issues forth the rivulet of Lethe; the waters of which, flowing with soft murmur over the rumbling pebbles, invite to sleep. Around its entry nodding poppies grow and herbs without number, from whose milky sap night drains their sleepy virtue, and scatters it in dew over the silent plains. No door on creaking hinges was in the whole house: no watch was there to guard the entrance. But in the middle was a bed, raised aloft on black ebony, stuffed with feathers, of one colour, with a dark coverlet, where lies the god himself with his limbs stretched out at ease.
Around him everywhere fantastic dreams, imitating various

shapes, lie numerous as the ears of grain, the leaves on trees, or sand on the sea-shore.

Description of Fame.

Met. xii. 43.

Fama tenet, summâque domum sibi legit in arce :
Innumerosque aditûs, ac mille foramina tectis
Addidit, et nullis inclusit limina portis ;
Nocte dieque patent. Tota est ex ære sonanti :
Tota fremit, vocesque refert, iteratque, quod audit.
Nulla quies intus, nullâque silentia parte.
Nec tamen est clamor, sed parvæ murmura vocis :
Qualia de pelagi, si quis procul audiat, undis
Esse solent : qualemve sonum, cum Jupiter atras
Increpuit nubes, extrema tonitrua reddunt.
Atria turba tenet : veniunt leve vulgus, euntque :
Mixtaque cum veris passim commenta vagantur.
Millia rumorum, confusaque verba volutant.
E quibus hi vacuas implent sermonibus aures :
Hi narrata ferunt alio : mensuraque ficti
Crescit, et auditis aliquid novus adjicit auctor.
Illic Credulitas, illic temerarius Error,
Vanaque Lætitia est, consternatique Timores,
Seditioque repens, dubioque auctore Susurri.
Ipsa, quid in cœlo rerum, pelagoque geratur,
Et tellure, videt, totumque inquirit in orbem.

Fame has her seat of power on the summit of a lofty tower ; entrances without number, and a thousand avenues lead to her palace, while no closed doors prevent approach : night and day they stand open. It is wholly built of rattling brass, rumbling and giving back echoes on echoes Quiet there is none within, nor silence, nor yet is there clamorous noise, but a low murmur of humming voices, like the hollow roar of the ocean's waters or the sound of distant thunders, when Jupiter clashes the dark clouds together. A crowd occupies the halls, a light throng entering or issuing forth : a thousand rumours, mixed with truth, wander through the air, and a confused sound of words rolls around. Some fill the ears with empty sounds ; others eagerly repeat what they have heard, amplifying the lie they are relating, while every story-teller adds some embellishment. Here sit vain credulity, rash error, foolish joys, panic fears, sudden sedition, and whispers of uncertain origin. Fame sits aloft, beholding what is done in heaven, sea, and earth, and searching through the [illegible] world.

Pope, in his "Temple of Fame," says :—

> "Like broken thunders that at distance roar,
> Or billows murmuring on the hollow shore."

The Urn.

Met. xii. 615.

Jam cinis est; et de tam magno restat Achille
Nescio quid, parvam quod non bene compleat urnam.
At vivit, totum quæ gloria compleat orbem.
Hæc illi mensura viro respondet: et hâc est
Par sibi Pelides; nec inania Tartara sentit.

Now he is nothing but ashes, and of the mighty Achilles there remains only some little dust, which cannot so much as fill an urn: yet his fame still lives so as to fill a whole world. This is the measure that corresponds with such a hero; in this Achilles is equal to himself, nor has Tartarus with its empty shades any effect on him.

Deeds of Ancestors.

Met. xiii. 137.

Meaque hæc facundia, si qua est,
Quæ nunc pro domino, pro vobis sæpe locuta est,
Invidiâ careat: bona nec sua quisque recuset.
Nam genus, et proavos, et quæ non fecimus ipsi,
Vix ea nostra voco.

Let not this eloquence of mine, if I really possess any, now speaking in defence of its master, and which has often been used for you, be deemed a fault; let not any one decline to use what is his own. For high descent, a long line of ancestors and those deeds which we ourselves have not performed, I can scarcely call our own.

Ben Johnson ("Every Man in His Humour," act i.) adopts this idea:—

**"I would have you
Not stand so much on your gentility,
Which is an airy and mere borrow'd thing
From dead men's dust and bones: and none of yours
Except you make and hold it."**

Mind is the Man.

Met. xiii. 361.

Tibi dextera bello
Utilis: ingenium est, quod eget moderamine nostri.
Tu vires sine mente geris: mihi cura futuri est.
Tu pugnare potes: pugnandi tempora mecum
Eligit Atrides. Tu tantum corpore prodes:
Nos animo. Quantoque ratem qui temperat, anteit
Remigis officium, quanto dux milite major;
Tanto ego te supero. Nec non in corpore nostro
Pectora sunt potiora manu: vigor omnis in illis.

Thy right arm indeed is powerful in war; it is thy mind that requires our guidance. Brawn without mind is thine, but it is mine to look before and after. Thy province is to fight; the king takes counsel with me, when and how the battle is to be conducted. Thy body only is of profit; it is my mental powers that are regarded. By how much more the ship owes her safety to him that steers than him who only rows, by how much more the captain merits praise than he who fights, so much greater is my worth than thine. It is the mind that makes the man, and our vigour is in our immortal spirit.

Watts ("Horæ Lyricæ," Book ii., "False Greatness"):—

"The mind's the standard of the man."

And Burns ("Is there for Honest Poverty"):—

"The rank is but the guinea stamp,
The man's the gowd for a' that."

And Wycherley ("The Country Wife," act i. sc. 1):—

"I weigh the man, not his title; 'tis not the king's stamp can make the metal better."

And Goldsmith ("The Traveller," l. 372):—

"For just experience tells in every soil,
That those that think must govern those that toil."

The Poor Man.

Met. xiii. 824.

Pauperis est numerare pecus.

It is the proof of a poor man when he can count his herds.

The Mind's Eye.

Met. xv. 62.

Isque, licet cœli regione remotos,
Mente deos adiit, et, quæ natura negabat
Visibus humanis, oculis ea pectoris hausit.

His mind penetrated to the immortal gods, though far remote in heaven, and what nature denied to his visual orbs, he was able to overtake by his mind's eye in the depth of his breast.

Death an Idle Thing.

Met. xv. 153.

O genus attonitum gelidæ formidine mortis!
Quid Styga, quid tenebras, quid nomina vana timetis,
Materiem vatum, falsique piacula mundi?
Corpora sive rogus flammâ, seu tabe vetustas
Abstulerit, mala posse pati non ulla putetis.
Morte carent animæ: semperque, priore relictâ
Sede, novis domibus habitant, vivuntque receptæ.

Oh race of man, affrighted by the thoughts of cold death! What do you find to dread in Styx, the darkness of the grave, all an empty name, mere themes for poets, and fables of a world that never was! Whether the body be consumed by fire or moulder away in the ground, think not that it suffers. It is the soul that is undying, which, when it has left its former habitation, dwells for ever in new abodes, and repeats new life in other forms.

The Soul.

Met. xv. 165.

Omnia mutantur : nihil interit. Errat, et illinc
Huc venit, hinc illuc, et quoslibet occupat artûs
Spiritus eque feris humana in corpora transit,
Inque feras noster, nec tempore deperit ullo.
Utque novis facilis signatur cera figuris,
Nec manet ut fuerat, nec formas servat easdem,
Sed tamen ipsa eadem est ; animam sic semper eandem
Esse.

All things are subject to change, but nothing dies. The disembodied spirit wanders at large, here and there, lodging in any body, from beast passing into man, from man to beast, and never perishing. And as the softened wax receives new impressions, remaining not as it was, nor always retaining the same forms, though the wax is still the same material, so it is with the soul.

Time in Perpetual Flux.

Met. xv. 177.

Nihil est toto quod perstet in orbe.
Cuncta fluunt, omnisque vagans formatur imago.
Ipsa quoque assiduo labuntur tempora motu,
Non secus ac flumen. Neque enim consistere flumen,
Nec levis hora potest : sed ut unda impellitur undâ,
Urgeturque prior veniente, urgetque priorem ;
Tempora sic fugiunt pariter, pariterque sequntur :
Et nova sunt semper : nam quod fuit ante, relictum est,
Fitque, quod haud fuerat, momentaque cuncta novantur.

There is nothing in the world that remains unchanged. All things are in perpetual flux, and every shadow is seen to move. Even time itself glides on in constant movement, like the waters of a river. For the stream stops not, nor yet the flying hour; and as wave is impelled by wave, the one behind pressing on that before, so do the minutes run and urge the predecessor minutes, still moving, ever new; for what was before is set aside, and becomes as it had not been, and every moment innovates on what preceded it.

Nicostratus (Fr. Com. Gr. p. 639, M.) says :—

Πάλιν χρόνῳ τἀρχαῖα καινὰ γίνεται.
Οὐκ ἔστι δυσαρεστότερον οὐδὲ ἓν χρόνου·
Οὐδέποτ' ἀρέσκει ταὐτὰ τούτῳ τῷ θεῷ.

"Old things become again new through time: there is nothing more difficult to please than time: the same things never please this god."

Diphilus (Fr. Com. Gr. p. 1087, M.) says :—

Πολιὸς τεχνίτης ἐστὶν ὁ χρόνος, ὦ ξένε.
Χαίρει μεταπλάττων πάντας ἐπὶ τὰ χείρονα.

"Time is a workman in the state, my friend: it takes pleasure to change all things for the worse." The First Napoleon, when writing on the subject of the poor laws to his Minister of the Interior, said :—"It is melancholy to see time passing away without being put to its full value. Surely in a matter of this kind we should endeavour to do something, that we may say that we have lived, that we have not lived in vain, that we may leave some impress of ourselves on the sands of time."

Longfellow, in one of his poems, has the same expression, "Footsteps on the sands of Time."

And the French say very beautifully :—

"Plus inconstant que l'onde et le nuage,
Le temps s'enfuit, pourquoi le regretter?"

The Seasons.

Met. xv. 199.

Quid? non in species succedere quatuor annum
Adspicis, ætatis peragentem imitamina nostræ?
Nam tener, et lactens, puerique simillimus ævo
Vere novo est. Tunc herba nitens, et roboris expers
Turget, et insolida est, et spe delectat agrestem.
Omnia tum florent, florumque coloribus almus
Ridet ager: neque adhuc virtus in frondibus ulla est.
Transit in Æstatem post Ver robustior Annus,
Fitque valens juvenis; neque enim robustior ætas
Ulla, nec uberior, nec, quæ magis æstuet, ulla est.
Excipit Autumnus, posito fervore juventæ
Maturus, mitisque, inter juvenemque senemque
Temperie medius, sparsis per tempora canis.
Inde senilis Hiems tremulo venit horrida passu,
Aut spoliata suos, aut, quos habet, alba capillos.
Nostra quoque ipsorum semper, requieque sine ullâ,
Corpora vertuntur: nec quod fuimusve, sumusve,
Cras erimus.

What! perceivest thou not that the year has its four seasons, in imitation of human life? For the fresh Spring, like infancy, is

tender and full of milky juice. Then the green herb swells, though weak and without substance, yet feeding the farmer's eyes with hope. All things put on beauteous attire, and universal nature crowned with flowrets laughs with joy: and yet there is no strength in the leaves and stems. Next in succession comes Summer of maturer age, ripening into man; no age is more powerful, more replete with the juices of life, or where the heat of youth is more exciting. Then comes Autumn, staid and sober, midway between youth and old age, with brown locks mixed with gray. Last of all Winter creeps along with palsied step, with bald pate or white locks, if there be any. Even our own bodies are daily changing and without a moment's pause, nor shall we be to-morrow what we have been and are.

Time.

Met. xv. 234.

Tempus edax rerum, tuque invidiosa vetustas,
Omnia destruitis, vitiataque dentibus ævi
Paullatim lentâ consumitis omnia morte.

Devouring Time and envious Age, all things yield to you, and with lingering death you destroy step by step with venomed tooth whatever you attack.

Spenser, in his "Faerie Queen," (iv. 2, 23) says:—

"But wicked Time, that all good thoughts doth waste,
And works of noblest wits to nought outwear,
That famous monument hath quite defaced,
And robb'd the world of treasure endless dear,
The which might have enriched all us here.
'Oh cursed eld, the canker-worm of writs!
How may these rhymes, so rude as doth appear,
Hope to endure, sith works of heavenly wits
Are quite devour'd and brought to nought by little bits!"

Death.

Met. xv. 255.

Nascique vocatur,
Incipere esse aliud, quam quod fuit ante; morique,
Desinere illud idem, cum sint huc forsitan illa,
Hæc translata illuc; summa tamen omnia constant.

To be born is to begin to be some other thing that we were not formerly, and to die is to cease to be the thing we were before; while those very elements, which we partook alive, are transferred to other bodies when we are dead, and the elements of others are transferred to us; yet all substances endure for ever.

Nations.

Met. xv. 420.

Sic tempore verti
Cernimus, atque illas assumere robora gentes,
Concidere has.

So we see that nations are changed by time; they flourish and decay; by turns command, and in their turns obey.

A Prayer for a Friend's Life.

Met. xv. 867.

Tarda sit illa dies, et nostro serior ævo.

May the day of thy death arrive slowly, and be later than our time.

Fame of Poet.

Met. xv. 871.

Jamque opus exegi, quod nec Jovis ira, nec ignes,
Nec poterit ferrum, nec edax abolere vetustas.
Cum volet illa dies, quæ nil, nisi corporis hujus
Jus habet, incerti spatium mihi finiat ævi;
Parte tamen meliore mei super alta perennis
Astra ferar, nomenque erit indelebile nostrum:
Quâque patet domitis Romana potentia terris,
Ore legar populi, perque omnia sæcula famâ,
Si quid habent veri vatum præsagia, vivam.

My work is done, impervious to Jove's ire, fire, war, or wasting age. Let the day, which has no power except over this body of mine, close my life when it will, yet my nobler part, my fame, shall soar aloft to the skies, and to distant ages my name shall flourish, and wherever Rome's unbounded power holds sway, there I shall pass from mouth to mouth, and adown all time shall live my deathless fame, if it is allowed for poets to divine.

Byron ("Childe Harold," cant. iv. st. 9) says:—

"I twine
My hopes of being remember'd in my line
With my land's language; if too fond and far
These aspirations in their scope incline,;
If my fame should be as my fortunes are,
Of hasty growth and blight, and dull oblivion bar
My name from out the temple where the dead
Are honour'd by the nations—let it be—
And light the laurels on a loftier head!
And be the Spartan's epitaph on me,
'Sparta hath many a worthier son than he.'"

The Lust of Riches.

Fast. i. 211.

Creverunt et opes, et opum furiosa cupido :
  Et, cum possideant plurima, plura volunt.
Quærere, ut absumant, absumta requirere certant :
  Atque ipsæ vitiis sunt alimenta vices.

Wealth has accumulated, and the maddening lust of wealth; and however much man possess, they still long for more. They vie with each other to acquire what they may lavish, and when they have lavished their possessions they try to obtain them again; and the very vicissitudes of life form food for their vices.

Money.

Fast. i. 217.

In pretio pretium nunc est : dat census honores,
  Census amicitias : pauper ubique jacet.

Money now-a-days is in high repute: money confers offices of state, money procures friendship: everywhere the poor man is despised.

Timocles (Fr. Com. Gr. p. 810, M.) says :—

Τἀργύριόν ἐστιν αἷμα καὶ ψυχὴ βροτοῖς.
Ὅστις δὲ μὴ ἔχει τοῦτο μηδ' ἐκτήσατο,
Οὗτος μετὰ ζώντων τεθνηκὼς περιπατεῖ.

"Money is the blood and life of men: whoever has it not, nor has been able to get it, is like a dead man walking among the living."

Justice.

Fast. i. 249.

Nondum justitiam facinus mortale fugârat :
  Ultima de superis illa reliquit humum.

The wickedness of man had not yet put Justice to flight; she was the last of the heavenly deities to forsake the earth.

Astronomers.

Fast. i. 298.

Felices animos, quibus hæc cognoscere primis,
  Inque domos superas scandere cura fuit !
Credibile est illos pariter vitiisque locisque
  Altius humanis exseruisse caput.
Non Venus et vinum sublimia pectora fregit,
  Officiumve fori, militiæve labor ;

Nec levis ambitio, perfusaque gloria fuco,
Magnarumve fames solicitavit opum.
Admovêre oculis distantia sidera nostris;
Ætheraque ingenio supposuere suo.
Sic petitur cœlum.

Happy souls, the first who studied these mighty themes and mounted to the celestial regions! We may well believe that they soared far above human vices and this lower world. Neither love nor wine exercised disturbing influences, nor yet the anxieties of the forum, nor the labours of warfare; their mind was free from vain ambition, and the desire of fame got at the cannon's mouth, and the envy of boundless riches. They brought far distant stars within our ken, and the heaven itself was made subject to our understanding: in this way men attain to heaven.

A Lover.

Fast. i. 417.

Hanc cupit, hanc optat: sola suspirat in illâ:
Signaque dat nutu, solicitatque notis.

Her he wishes, for her he longs, for her alone he sighs: he makes signs to her by nods, and tries to attract her attention by gestures.

A Disdainful Beauty.

Fast. i. 419.

Fastus inest pulchris, sequiturque superbia formam;
Irrisum vultu despicit illa suo.

Cold disdain is found in the fair, and a haughty demeanour is the accompaniment of beauty. By her looks she despises and scorns him.

Conscience.

Fast. i. 485.

Conscia mens ut cuique sua est, ita concipit intra
Pectora pro facto spemque metumque suo.

According as the conscience suggests to each man, so hope and fears start up from his deeds.

The Brave Man.

Fast. i. 493.

Omne solum forti patria est; ut piscibus æquor:
Ut volucri, vacuo quicquid in orbe patet.
Nec fera tempestas toto tamen horret in anno:
Et tibi, crede mihi, tempora veris erunt.

The brave find a home in every land, as fish possess the sea and birds the air. Nor does tempestuous weather always last: believe me, the warmth of spring will again reappear.

Peace.

Fast. i. 701.

Religata catenis
Jampridem nostro sub pede bella jacent.
Sub juga bos veniat; sub terras semen aratas.
Pax Cererem nutrit: pacis alumna Ceres.

Wars lie long confined in adamantine chains beneath our feet. Our oxen now again may plough the land, and the yellow corn wave over our fields. It is peace that brings plenty. Plenty is the foster-child of Peace.

Atonement.

Fast. ii. 45.

Ah nimium faciles, qui tristia crimina cædis
Fluminea tolli posse putetis aquâ!

Ah! weak beings, who think that the deep stains of murder can be washed out by the multitudinous waters of the ocean!

The Statesman who Imagines that he can Command the Channel Fleet.

Fast. ii. 101.

Quid tibi cum gladio? dubiam rege, navita, pinum.
Non sunt hæc digitis arma tenenda tuis.

What hast thou to do with the sword? Steersman, look to the veering bark: these are not the instruments that suit thy hands.

The Pious.

Fast. ii. 117.

Dii pia facta vident.

God regards the works of the righteous.

Blind to Misfortunes.

Fast. ii. 789.

Quantum animis erroris inest!

What ignorance attends the human mind!

Picture of Rural Happiness.

Fast. iii. 525.

Plebs venit, ac virides passim disjecta per herbas
Potat, et accumbit cum pare quisque suâ.

The peasants gather together and enjoy themselves over a joyous glass of wine, lying at ease on the green grass, each with his sweetheart.

Schoolmasters Cheated of their Pay.

Fast. iii. 829.

Nec vos turba deam censu fraudata, magistri
Spernite: discipulos attrahit illa novos.

Neither do you, schoolmasters, a set too often cheated of your wages, despise the goddess Minerva; it is she that brings you new pupils.

False Reports.

Fast. iv. 311.

Conscia mens recti famæ mendacia risit:
Sed nos in vitium credula turba sumus.

The mind, conscious of innocence, laughs to scorn false reports that throw suspicion on our fame: but we are all of us a set only too ready to lend an ear to scandal about our neighbours.

May Unlucky for Marriage.

Fast. v. 489.

Hâc quoque de causâ, si te proverbia tangunt,
Mense malas Maio nubere vulgus ait.

For this reason, if you listen to proverbs, let me tell you that the vulgar say, Unlucky are the wives that wed in May.

Half More than the Whole.

Fast. v. 718.

Quod mihi das uni, cœlum partire duobus:
Dimidium toto munere majus erit.

Divide the heaven, which thou givest to me alone, between us both: the half will be more than the whole.

Inspiration.

Fast. vi. 5.

Est deus in nobis: agitante calescimus illo.
Impetus hic sacræ semina mentis habet.

A god has his abode within our breast; when he rouses us, the glow of inspiration warms us; this holy rapture springs from the seeds of the divine mind sown in man.

Time Passes Quickly.

Fast. vi. 771.

Tempora labuntur, tacitisque senescimus annis,
Et fugiunt freno non remorante dies.

Time rolls on, and old age creeps upon us in the unmarked lapse of years: days rush on without a rein to check them.

The Duties of a Judge.

Trist. i. 1. 37.

Judicis officium est, ut res, ita tempora rerum
Quærere.

The judge's duty is to weigh the circumstances as well as the times.

Gods.

Trist. i. 2. 97.

Acta deos nunquam mortalia fallunt.

The deeds of men never escape the all-seeing eyes of the Almighty.

False Friends.

Trist. i. 4. 25.

Scilicet ut fulvum spectatur in ignibus aurum,
Tempore sic duro est inspicienda fides.
Dum juvat, et vultu ridet fortuna sereno,
Indelibatas cuncta sequuntur opes.
At simul intonuit, fugiunt; nec noscitur ulli,
Agminibus comitum qui modo cinctus erat.

For as yellow gold is tried by fire, so do moments of adversity prove the strength of friendship. While fortune is friendly and smiles with serene countenance, crowds surround the rich; but when heaven's thunder rolls, they vanish, nor has he one who knows him, though lately encircled by troops of boon companions.

A Friend to my Fortune, not to Me.

Trist. i. 5. 34.

Cætera fortunæ, non mea, turba fuit.

The rest of the crowd were friends to my fortune, not to me.

Claude-Mermet says very beautifully:—

Les amis de l'heure présente
Ont le naturel de melon;
Il faut en essayer cinquante
Avant qu'en rencontrer un bon.

"The friends of the present day are of the nature of melons; we must try fifty before we meet with a good one."

Friendship's Sacred Name.

Trist. i. 8. 15.

Illud amicitiæ sanctum ac venerabile nomen
Re tibi pro vili sub pedibusque jacet?

Is the holy and revered name of friendship despised by thee and trodden under foot?

Prosperity.

Trist. i. 9. 5.

Donec eris felix, multos numerabis amicos:
Tempora si fuerint nubila, solus eris.
Aspicis ut veniant ad candida tecta columbæ;
Accipiat nullas sordida turris aves.
Horrea formicæ tendunt ad inania nunquam:
Nullus ad amissas ibit amicus opes.
Utque comes radios per solis euntibus umbra,
Cum latet hic pressus nubibus, illa fugit;
Mobile sic sequitur fortunæ lumina vulgus:
Quæ simul inductâ nube teguntur, abit.

Whilst thou art favoured by fortune, thou shalt have troops of friends; when storms blow, thou shalt find thyself alone. Thou seest how doves flock to new-built houses, while the tower in ruins is shunned. Never do ants frequent the empty barn; no friend comes to him that is in want. As the shadow attends the sun and disappears when it is clouded, so do the fickle mob attend on fortune's light, but pass away when clouds overcast the sky.

The True Mode of Prophecy.

Trist. i. 9. 51.

Augurium ratio est, et conjectura futuri:
Hâc divinavi, notitiamque tuli.

Reason is my only means of knowing and predicting the future; by it I have divined and acquired my knowledge.

Sinners.

Trist. ii. 33.

Si, quoties homines peccant, sua fulmina mittat
Jupiter; exiguo tempore inermis erit.

If Jupiter were to hurl his thunderbolt as oft as men sinned, he would soon have no thunderbolt to hurl.

Adversity.

Trist. ii. 83.

Cum cœpit quassata domus subsidere, partes
In proclinatas omne recumbit onus;
Cunctaque fortunâ rimam faciente dehiscunt:
Ipsa suo quondam pondere tecta ruunt.

When a house, with loosened foundations, begins to sink, the whole weight rests on the portion that has given way; all things totter, when fortune has once made an opening. The very house sometimes falls under its own weight.

God.

Trist. ii. 216.

Non vacat exiguis rebus adesse Jovi.

Jupiter has no time to attend to unimportant matters.

Euripides (Fr. Incert. 86) says:—

Τῶν ἄγαν γάρ ἅπτεται
Θεὸς, τὰ μικρὰ δ' εἰς τύχην ἀφεὶς ἐᾷ.

"For God attends to important matters, the small He leaves to fortune."

The Advantageous may also be Injurious.

Trist. ii. 266.

Nil prodest, quod non lædere possit idem.

There is nothing advantageous which may not also be injurious.

Every Blessing may be Abused.

Trist. ii. 267.

Igne quid utilius? si quis tamen urere tecta
Comparet, audaces instruit igne manus.

What is more useful than fire? And yet, if any one prepares to burn a house, it is with fire that he arms his rash hands.

The Sword may be Used for a Good or Bad Purpose.

Trist. ii. 271.

Et latro, et cautus præcingitur ense viator:
Ille sed insidias, hic sibi portat opem.

Both the robber and the wary traveller gird themselves with the sword: the one carries it for the purposes of crime, and the latter as his means of defence.

THE BAD.

Trist. ii. 301.

Omnia perversas possunt corrumpere mentes.

All things can lead astray those ill-inclined.

AN INOFFENSIVE POET.

Trist. ii. 563.

Non ego mordaci destrinxi carmine quenquam,
Nec meus ullius crimina versus habet.

I have lampooned no one in satirical verse, nor do my poems hold up any one to ridicule.

A QUIET LIFE IS BEST.

Trist. iii. 4. 26.

Crede mihi; bene qui latuit, bene vixit: et intra
Fortunam debet quisque manere suam.

Believe me, he who has passed a quiet inoffensive life, unknown to the world, has lived well; each man ought to be satisfied with the lot assigned him.

PRAYER.

Trist. iii. 4. 43.

Vive sine invidiâ, mollesque inglorius annos
Exige; amicitias et tibi junge pares.

Live thou unenvied and spend joyous years unknown to fame, and have noble friends such as are suitable to thee.

THOUGHTS OF A DISTANT HOME.

Trist. iii. 4. 57.

Ante oculos errat domus, Urbs, et forma locorum;
Succeduntque suis singula facta locis.

Before my mind's eye flit my home, the city, and each well-known spot: and to each place I attach what is naturally occurring.

THE NOBLE-MINDED.

Trist. iii. 5. 31.

Quo quis enim major, magis est placabilis iræ;
Et faciles motûs mens generosa capit.
Corpora magnanimo satis est prostrâsse leoni:
Pugna suum finem, cum jacet hostis, habet.

At lupus, et turpes instant morientibus ursi,
Et quæcunque minor nobilitate fera est.

The greatest men are placable in wrath: a generous mind is less easily excited to anger. The noble-minded lion spares the prostrate; the fight is at an end when his enemy lies before him. But the wolf and the vile bear trample on the dying, and every animal that is mean and treacherous does the same.

The Body Suffers from the Mind.

Trist. iii. 8. 25.

Vitiant artûs ægræ contagia mentis.

The diseases of the mind impair the bodily powers.

Eloquence.

Trist. iii. 11. 21.

In causâ facili cuivis licet esse diserto:
Et minimæ vires frangere quassa valent.
Subruere est arces et stantia mœnia virtus;
Quamlibet ignavi præcipitata premunt.

In easy matters every one can speak; little strength is required to break the bruised reed. To throw down towers and walls that stand, shows innate force. Even the feeble can push over what totters.

Music Lightens Labour.

Trist. iv. 1. 5.

Cantat vinctus quoque compede fossor,
Indocili numero cum grave mollit opus:
Cantat et, innitens limosæ pronus arenæ,
Adverso tardam qui trahit amne ratem.

Even the miner, while clanking his chains, sings as he lightens his labour with untaught music: he too sings, who bending low on the oozy sand, drags the slow barge against the stream.

Tears.

Trist. iv. 3. 38.

Est quædam flere voluptas;
Expletur lacrymis egeriturque dolor.

It is some relief to weep; grief is satisfied and carried off by tears.

Euripides (Fr. Œnom. 5) says:—

Α'λλ' ἔστι γὰρ δὴ κἀν κακοῖσιν ἡδονὴ
Θνητοῖς, ὀδυρμοὶ δακρύων τ' ἐπιρροαί.
Α'λγηδόνας δὲ ταῦτα κουφίζει φρενῶν
Καὶ καρδίας ἔλυσε τοὺς ἄγαν πόνους.

"But there is even in misfortunes a pleasure to mortals while they weep and shed tears. This assuages grief, and is wont to relieve the excessive pangs of the heart."

And in the notes of Eustathius to Iliad (i. 349) we find this Greek proverb:—ἀγαθοὶ δ' ἀριδάκρυες ἄνδρες. "The good are full of tears."

Man's Character made known by Adversity.

Trist. iv. 3. 75.

Hectora quis nôsset, si felix Troja fuisset?
Publica virtuti per mala facta via est.

Who would have heard of Hector, if Troy had been fortunate? Noble conduct has an opportunity of display when surrounded by misfortunes.

Pleasures of Poetry.

Trist. iv. 10. 116.

Gratia, Musa, tibi: nam tu solatia præbes,
Tu curæ requies, tu medicina mali.

Thanks to thee, my Muse, for it is thou that affordest me solace; thou art a respite to my cares, thou art an antidote to all my ills.

The Wheel of Fortune.

Trist. v. 8. 8.

Nec metuis dubio Fortunæ stantis in orbe
Numen, et exosæ verba superba deæ?

Fearest thou not the divine power of Fortune, as she stands on her unsteady wheel, that goddess who abhors all vaunting words?

A Barbarian.

Trist. v. 10. 37.

Barbarus hic ego sum, quia non intelligor ulli.

I am a barbarian here, because I am not understood by any.

Result of Idleness.

Trist. v. 12. 21.

Adde, quod ingenium longâ rubigine læsum
Torpet, et est multo, quam fuit ante, minus.
Fertilis, assiduo si non renovetur aratro,
Nil, nisi cum spinis gramen, habebit ager.
Tempore qui longo steterit, male curret, et inter
Carceribus missos ultimus ibit equos.

Besides my vein of genius, rusted by long torpor, grows dull and is much less strong than it was before. The field, if it

regularly tilled, will produce nothing but coarse grass and thorns. The horse that has been long confined will run badly, and will come in last among the steeds that left the starting point.

MERIT UNDER THE INFLUENCE OF FORTUNE.

Trist. v. 14. 29.

Rara quidem virtus, quam non fortuna gubernat.

Rare indeed is the merit not under the influence of fortune.

PUNISHMENT.

Ep. ex Pont. i. 1. 64.

Pœna potest demi, culpa perennis erit.

The punishment may be remitted; the crime will be for ever.

DREAMS.

Ep. ex Pont. i. 2. 45.

Somnia me terrent veros imitantia casûs,
Et vigilant sensûs in mea damna mei.

Dreams alarm me that portray my real misfortunes, and my waking senses are ever alive to my sorrows.

WOUNDS.

Ep. ex Pont. i. 3. 15.

Tempore ducetur longo fortasse cicatrix;
Horrent admotas vulnera cruda manûs.

A wound may perhaps be closed in time, but freshly inflicted, it shrinks from the touch.

LOVE OF COUNTRY.

Ep. ex Pont. i. 3. 29.

Amor patriæ, ratione valentior.

Love of country more powerful than reason itself.

THE PHYSICIAN'S SKILL NOT OMNIPOTENT.

Ep. ex Pont. i. 3. 17.

Non est in medico semper, relevetur ut æger.
Interdum doctâ plus valet arte malum.

It is not always in the power of the physician to relieve the patient: sometimes the disease is beyond the reach of art.

Care.

Ep. ex Pont. i. 3. 23.

Tollere nodosam nescit medicina podagram,
Nec formidatis auxiliatur aquis.
Cura quoque interdum nullâ medicabilis arte;
Aut, ut sit longâ est extenuanda morâ.

Neither gout nor dropsy can be removed by the power of medicine. Care too is at times beyond the reach of art, or is only to be assuaged by length of time.

Fatherland.

Ep. ex Pont. i. 3. 35.

Nescio quâ natale solum dulcedine captos
Ducit, et immemores non sinit esse sui.

Our fatherland charms us with delights that we cannot express, and never allows us to forget that we owe to it our birth.

Relaxation.

Ep. ex Pont. i. 4. 21.

Otia corpus alunt; animus quoque pascitur illis;
Immodicus contra carpit utrumque labor.

Relaxation gives vigour to the body and even strength to the mind, while excessive fatigue exhausts both.

A Frail Bark.

Ep. ex Pont. i. 4. 35.

Nos fragili vastum ligno sulcavimus æquor.

We have ploughed the vast ocean in a frail bark.

Pursuits.

Ep. ex Pont. i. 5. 35.

Scilicet est cupidus studiorum quisque suorum;
Tempus et adsuetâ ponere in arte juvat.

Every one is fond of his own pursuits, and delights to spend time in his accustomed art.

The Gladiator.

Ep. ex Pont. i. 5. 37.

Saucius ejurat pugnam gladiator, et idem
Immemor antiqui vulneris arma capit.

The wounded gladiator forswears all fighting, but soon, forgetful of his former wound, he resumes his arms.

Hope.

Ep. ex Pont. i. 6. 33.

Spes facit, ut, videat cum terras undique nullas,
Naufragus in mediis brachia jactet aquis.
Sæpe aliquem sollers medicorum cura reliquit;
Nec spes huic venâ deficiente cadit.
Carcere dicuntur clausi sperare salutem:
Atque aliquis pendens in cruce vota facit.

Hope causes the shipwrecked mariner, when no land appears around, to strike out in the midst of the waves. The skill of the physician has often confessed itself baffled, but hope still lingered while life was ebbing. The prisoner hopes for safety in his prison; while the man hanging on the cross offers up prayers for release.

St. Basil, writing to Gregory of Nazianzus, (Epist. xiv. p. 93,) calls "Hopes the waking dreams of men."

And Pope ("Essay on Man," Ep. i. l. 95) speaks of it thus:—

"Hope springs eternal in the human breast,
Man never is but always to be blest."

True Nobility.

Ep. ex Pont. i. 9. 39.

Nec census, nec clarum nomen avorum,
Sed probitas magnos ingeniumque facit.

It is not wealth nor ancestry, but honourable conduct and a noble disposition, that make men great.

Bad Fortune.

Ep. ex Pont. ii. 2. 31.

Fortuna miserrima tuta est;
Nam timor eventûs deterioris abest.

The most miserable fortune is safe, for there is no fear of anything worse.

The Tongue.

Ep. ex Pont. ii. 2. 61.

Lingua, sile: non est ultra narrabile quicquam.

My tongue, be silent; not another word must be said.

The Merciful Judge.

Ep. ex Pont. ii. 2. 119.

Qui cum triste aliquid statuit, fit tristis et ipse:
Cuique fere pœnam sumere pœna sua est.

Who, when he has come to a sad decision, is himself sad, and

who almost feels the infliction of the punishment as if it wer inflicted on himself.

Populace.

Ep. ex Pont. ii. 3. 8.

Vulgus amicitias utilitate probat.

The vulgar throng estimates friends by the advantage to b derived from them.

Virtue its own Reward.

Ep. ex Pont. ii. 3. 11.

Nec facile invenias multis e millibus unum,
Virtutem pretium qui putet esse sui.
Ipse decor, recti facti si præmia desint,
Non movet, et gratis pœnitet esse probum.

Thou wilt scarcely find one in a thousand who will regard virtu as its own reward. Honour itself possesses no charms if it is un attended by recompense; and we are ashamed to be good, if we a not to be compensated.

Self-Interest.

Ep. ex Pont. ii. 3. 17.

At reditûs jam quisque suos amat, et sibi quid sit
Utile, sollicitis supputat articulis.

Now-a-days every one looks after his own interests, and calcu lates on his anxious fingers what may turn out useful to himself.

Prosperity.

Ep. ex Pont. ii. 3. 23.

Diligitur nemo, nisi cui Fortuna secunda est.
Quæ simul intonuit, proxima quæque fugat.

Nobody is loved except the man to whom fortune is favourabl when she thunders, she drives away all that are near.

Virtue requires no Reward.

Ep. ex Pont. ii. 3. 35.

Judice te mercede caret, per seque petenda est
Externis virtus incomitata bonis.

In thy judgment virtue, without the aid of outward advantage stands in no need of reward, and must be sought for her own sak

Different Pursuits, but both Liberal.

Ep. ex Pont. ii. 5. 66.

Distat opus nostrum ; sed fontibus exit ab isdem :
Artis et ingenuæ cultor uterque sumus.

Our pursuits indeed differ, but they are derived from the same source ; both of us are devoted to a liberal art.

The Nervous.

Ep. ex Pont. ii. 7. 13.

Membra reformidant mollem quoque saucia tactum :
Vanaque sollicitis incutit umbra metum.

The wounded limb shrinks even from the gentlest touch, and to the nervous the smallest shadow excites alarm.

Pure Water.

Ep. ex Pont. ii. 7. 73.

Est in aquâ dulci non invidiosa voluptas.

There is in pure water no small pleasure.

The Mind.

Ep. ex Pont. ii. 7. 75.

Animus tamen omnia vincit.
Ille etiam vires corpus habere facit.

The mind conquers everything : it gives even strength to the body.

Of the power of the mind Pope ("Essay on Man," Ep. ii. l. 104) thus speaks :—

> "But strength of mind is exercise, not rest ;
> The rising tempest puts in act the soul,
> Parts it may ravage, but preserves the whole.
> On life's vast ocean diversely we sail,
> Reason the card, but passion is the gale."

The Miserable.

Ep. ex Pont. ii. 9. 11.

Regia, crede mihi, res est succurrere lapsis :
Convenit et tanto, quantus es ipse, viro.

Believe me, it is noble to aid the afflicted, and is worthy of such a mighty potentate as thou art.

Result of Education.

Ep. ex Pont. ii. 9. 47.

Adde, quod ingenuas didicisse fideliter artes
Emollit mores, nec sinit esse feros.

To be thoroughly imbued with the liberal arts refines the ma ners, and makes men to be mild and gentle in their conduct.

Poets have Common Ties.

Ep. ex Pont. ii. 10. 18.

Sunt tamen inter se communia sacra poetis,
Diversum quamvis quisque sequamur iter.

Yet between poets there are certain common ties, though each of us pursue our respective paths.

Tears.

Ep. ex Pont. iii. 1. 158.

Interdum lacrymæ pondera vocis habent.

Tears are sometimes equal in weight to words.

The Effect of the Thunderbolt.

Ep. ex Pont. iii. 2. 9.

Cum feriunt unum, non unum fulmina terrent.

Though the thunderbolt strikes only one, it is not only one th it alarms.

Envy.

Ep. ex Pont. iii. 3. 101.

Livor, iners vitium, mores non exit in altos,
Utque latens imâ vipera serpit humo.

Envy, the meanest of vices, does not enter the minds of t noble, but creeps on the ground like a hidden serpent.

Great Poets.

Ep. ex Pont. iii. 4. 9.

Non opus est magnis placido lectore poetis;
Quamlibet invitum difficilemque tenent.

Great poets do not require an indulgent reader; they charm one, however much against his will and however difficult to plea

The result of the Applauses of the Public.

Ep. ex Pont. iii. 4. 29.

Plausibus ex ipsis populi, lætoque favore,
Ingenium quodvis incaluisse potest.

Every genius may feel elated at the applauses of the public and its joyous acclamation.

Bad Life.

Ep. ex Pont. iii. 4. 75.

Genus est mortis male vivere.

To lead a dissipated life may be called a kind of death.

Good Will is sometimes Sufficient.

Ep. ex Pont. iii. 4. 79.

Ut desint vires, tamen est laudanda voluntas.

Though the power be wanting, yet the mere desire to assist is worthy of praise.

God.

Ep. ex Pont. iii. 4. 93.

Deus est in pectore nostro.

There is a divinity in our breast.

Fresh Fruit on the Tree.

Ep. ex Pont. iii. 5. 19.

Et magis adducto pomum decerpere ramo,
Quam de cælatâ sumere lance juvat.

It is more delightful to pull down a branch, and pluck a fresh apple, than to pick one from a carved dish.

The Afflicted.

Ep. ex Pont. iii. 6. 21.

Crede mihi, miseris cœlestia numina parcunt:
Nec semper læsos, et sine fine, premunt.

The gods, believe me, spare the afflicted, and do not always oppress the unfortunate.

Diseases.

Ep. ex Pont. iii. 9. 15.

Non eadem ratio est, sentire et demere morbos.
Sensus inest cunctis; tollitur arte malum.

The art of perceiving diseases and of removing them is not the same: perception exists in all; but it is by skill alone that diseases are cured.

Love of Fame.

Ep. ex Pont. iv. 3. 36.

Immensum gloria calcar habet.

The love of fame gives an immense stimulus.

The Gods.

Ep. ex Pont. iv. 3. 49.

Ludit in humanis divina potentia rebus,
Et certam præsens vix habet hora fidem.

Heaven makes sport of the affairs of men, and we know not what a day may bring forth.

Misfortune.

Ep. ex Pont. iv. 4. 5.

Nil adeo fortuna gravis miserabile fecit,
Ut minuant nullâ gaudia parte malum.

Bad fortune has made no lot so miserable that a respite of the evil does not bring some relief.

The Mind's Eye.

Ep. ex Pont. iv. 4. 45.

Quamlibet absentem, quâ possum, mente videbo.

Though absent, I shall see you with my mind's eye.

Poetry.

Ep. ex Pont. iv. 8. 47.

Carmine fit vivax virtus, experseque sepulcri
Notitiam seræ posteritatis habet.

By verse the virtuous are made immortal, and, secure from death, they are handed down to the latest posterity.

The Importance of Writings.

Ep. ex Pont. iv. 8. 51.

Scripta ferunt annos: scriptis Agamemnona nôsti,
Et quisquis contra, vel simul arma tulit.

What is written survives the lapse of years; it is by writings that you know Agamemnon, and who fought for or against him.

The Mind.

Ep. ex Pont. iv. 9. 41.

Mens sola loco non exulat.

The mind alone cannot be sent into exile.

The Drop.

Ep. ex Pont. iv. 10. 5.

Gutta cavat lapidem ; consumitur annulus usu ;
Et teritur pressâ vomer aduncus humo.

The drop hollows out the stone ; the ring is worn by use ; and the crooked ploughshare is rubbed away by the earth.

Renewing Grief.

Ep. ex Pont. iv. 11. 19.

At cum longa dies sedavit vulnera mentis,
Intempestive qui fovet illa, novat.

When length of time has assuaged the wounds of the mind, he who reminds us of them unseasonably, brings them up afresh.

Prudence forsakes the Wretched.

Ep. ex Pont. iv. 12. 47.

Crede mihi ; miseros prudentia prima relinquit.

Believe me, that it is prudence that first forsakes the miserable.

Love.

Heroid. i. 12.

Res est solliciti plena timoris amor.

Love is full of anxious fears.

Lovers.

Heroid. ii. 7.

Tempora si numeres, bene quæ numeramus amantes,
Non venit ante suum nostra querela diem.
Spes quoque lenta fuit. Tarde, quæ credita lædunt,
Credimus.

If thou wert to count the hours as we lovers do, we do not complain before we ought. We were slow to hope ; we do not quickly believe what is injurious if true.

False Promises.

Heroid. ii. 25.

Demophoon, ventis et verba et vela dedisti :
Vela queror reditu, verba carere fide.

Demophoon, thou hast given both words and sails to the winds: what I complain of is, that thy sails are never to return, and that thy promises are false.

Credulity.

Heroid. ii. 49.

Credidimus blandis, quorum tibi copia, verbis ;
Credidimus generi, nominibusque tuis ;
Credidimus lacrymis : an et hæ simulare docentur ?
Hæ quoque habent artes, quâque jubentur, eunt ?

We foolishly believe those oaths thou swarest, of which thou wast liberal enough; we trusted the honour of thy race and high birth; we trusted thy tears; are these also able to be simulated? Have these, too, their guile and flow as they are bid?

Misfortunes that are Undeserved.

Heroid. v. 7.

Leniter, ex merito quicquid patiare, ferendum est :
Quæ venit indignæ pœna, dolenda venit.

We ought to bear with patience what befalls us according to our deserts; it is the unmerited evil that is to be regarded with sorrow.

Chastity.

Heroid. v. 104.

Nullâ reparabilis arte
Læsa pudicitia est : deperit illa semel.

Chastity once lost, cannot be recalled; it goes only once.

Love.

Heroid. vi. 21.

Credula res amor est. Utinam temeraria dicar
Criminibus falsis insimulâsse virum !

Love is credulous. Would that I could be called rash for having accused my husband of crimes of which he was guiltless!

Marry your Equal.

Heroid. ix. 32.

Si qua voles apte nubere, nube pari.

If thou wishest to marry wisely, marry thy equal.

Beauty.

Heroid. xv. 39.

Si, nisi quæ facie poterit te digna videri,
Nulla futura tua est; nulla futura tua est.

If but to one, that's equally divine,
None you'll incline to, you'll to none incline.

Use is Second Nature.

Heroid. xv. 83.

Abeunt studia in mores

Pursuits become habits.

A Gift.

Heroid. xvii. 71.

Acceptissima semper
Munera sunt, auctor quæ pretiosa facit.

We like the gift, when we the giver prize.

Do not Excite the Wrath of a King.

Heroid. xvii. 166.

An nescis longas regibus esse manûs?

Knowest thou not that kings have long arms?

This is the Greek proverb:—*μακραὶ τυράννων χεῖρες.*

A Burden.

Amor. i. 2. 10.

Leve fit, quod bene fertur, onus.

'Tis patience that makes a burden light.

Time.

Amor. i. 8. 49.

Labitur occulte, fallitque volubilis ætas,
Ut celer admissis labitur amnis aquis.

Life steals on and time escapes from us like the swift river that glides on with rapid stream.

Shakespeare ("All's Well that Ends Well," act v. sc. 3):—

"The inaudible and noiseless foot of time.

And Chaucer ("The Clerk's Tale") says:—

"For tho' we slepe or wake, or rome or ride,
Ay flee'th the time, it will nò man bide."

Noble to Give.

Amor. i. 8. 62.

Res est ingeniosa dare.

It is a noble thing to give generously.

Necessity of Industry.

Amor. i. 8. 51.

Æra nitent usu : vestis bona quærit haberi :
Canescunt turpi tecta relicta situ.

Vessels of bronze become bright by use; magnificent dresses are made to be worn: houses abandoned to long neglect grow hoary with age.

Many a Little makes a Muckle.

Amor. i. 8. 89.

Multos si pauca rogabunt,
Postmodo de stipulâ grandis acervus erit.

If they shall beg a few things from a great number, by and by a great heap will be accumulated from their gleanings.

Medicated Poison.

Amor. i. 8. 104.

Impia sub dulci melle venena latent.

Deadly poisons sometimes lurk under sweet honey.

Every Lover is a Soldier.

Amor. i. 9. 1.

Militat omnis amasis.

Every lover is a soldier.

Love is a Cause of Great Anxiety.

Amor. i. 9. 46.

Qui non vult fieri desidiosus, amet.

Let the man, who does not wish to be idle, fall in love.

Thanks.

Amor. i. 10. 43.

Gratia pro rebus merito debetur inemtis.

Thanks are justly due for things got without purchase.

The Supremacy of Poetry.

Amor. i. 15. 33.

Cedant carminibus reges regumque triumphi.

Let kings and the triumphs of kings give way to verse.

Envy.

Amor. i. 15. 39.

Pascitur in vivis Livor: post fata quiescit,
Cum suus ex merito quemque tuetur honos.

Envy feeds on living merit; it ceases after death, when a man's real character defends each according to his actual deserts.

To Acknowledge One's Faults.

Amor. ii. 4. 1.

Non ego mendosos ausim defendere mores,
Falsaque pro vitiis arma movere meis.

I would not presume to defend my dissolute habits, and to throw a false glare over my misdeeds.

Sleep.

Amor. ii. 9. 41.

Stulte, quid est somnus, gelidæ nisi mortis imago?
Longa quiescendi tempora fata dabunt.

Thou fool, what is sleep but the image of cold death? Fate will give an eternity of rest.

The Ship.

Amor. ii. 11. 23.

Sero respicitur tellus, ubi fune soluto
Currit in immensum panda carina salum.

It is too late to look with wistful eyes to the shore when the rope has been loosed, and the rounded keel sweeps through the boundless deep.

What is Easily Got is Little Cared for.

Amor. ii. 19. 3.

Quod licet, ingratum est, quod non licet, acrius urit.

What may be got is despised, what cannot is eagerly desired.

This is expressed by the French poet Monvel ("Philippe et Georgette): —

**"On veut avoir ce qu'on n'a pas,
Et ce qu'on a cesse de plaire."**

How sensible is the old proverb enchased by Villon in one of his ballads :—

"Folles amours font les gens bêtes :"

And again, what cleverness in this verse of Boufflers :—

"Raisonner sur l'amour, c'est perdre la raison !"

Which is only another mode of expressing what "Mademoiselle Lespinasse, Lettre du 27 août 1775," says :—"La logique du cœur est absurde."

The Forbidden.

Amor. iii. 4. 17.

Nitimur in vetitum semper cupimusque negata ;
Sic interdictis imminet æger aquis.

We are ever hankering after the forbidden, and covet what is refused us : thus the dropsical long for the water they must not touch.

We Covet what is Carefully Guarded.

Amor. iii. 4. 25.

Quicquid servatur, cupimus magis : ipsaque furem
Cura vocat. Pauci, quod sinit alter, amant.

We are apt to covet the more whatever is guarded ; the very care invokes the thief. Few care for what they may have.

Wealth gives Honours.

Amor. iii. 8. 55.

Curia pauperibus clausa est ; dat census honores.

Parliament is closed to the poor ; it is wealth that confers honours.

Sophocles (Philoct. 304) says :—

οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σώφροσι βροτῶν.

"Not hither are the voyages of the prudent among men."

Light Service.

Art. Am. i. 159.

Parva leves capiunt animos.

Light service charms light minds.

Wine.

Art. Am. i. 237.

Vina parant animos, faciuntque caloribus aptos :
Cura fugit multo diluiturque mero.

Wine prepares the mind and makes it ready to be inflamed care flies, and is drowned in plenteous draughts.

Simplicity.

Art. Am. i. 241.

Ævo rarissima nostro
Simplicitas.

Simplicity most rare in our age.

Our Neighbour.

Art. Am. i. 349.

Fertilior seges est alienis semper in agris:
Vicinumque pecus grandius uber habet.

The crop seems always more productive in our neighbour's field, and our neighbour's cow has a larger supply of milk.

The Result.

Art. Am. i. 379.

Casus in eventu est.

The result is doubtful.

A Lover of Bargains.

Art. Am. i. 421.

Emax fœmina.

A woman who is always buying.

No Harm in Promising.

Art. Am. i. 144.

Promittas facito: quid enim promittere lædit?
Pollicitis dives quilibet esse potest.

Take care to promise liberally; for what harm is there in promising? Any one can be rich in promises.

The Bold.

Art. Am. i. 608.

Audentem forsque Venusque juvant.

Fortune and love befriend the bold.

Perjuries of Lovers.

Art. Am. i. 633.

Jupiter ex alto perjuria ridet amantûm,
Et jubet Æolios irrita ferre Notos.

Jupiter, from on high, laughs at the perjuries of lovers, and ·ders the winds to scatter them abroad.

Artificers of Death.

Art. Am. i. 655.

Neque enim lex æquior ulla,
Quam necis artifices arte perire suâ.

For there is no law more just than this, that the workman should be hoisted by his own petard.

The Swarthy Sailor.

Art. Am. i. 723.

Candidus in nautâ turpis color: æquoris undâ
Debet, et a radiis sideris esse niger.

A fair complexion is unbecoming a sailor; he ought to be swarthy from the waters of the sea and the rays of the sun.

A Man's own Gratification.

Art. Am. i. 749.

Curæ est sua cuique voluptas.

His own gratification is the object of each.

More Merit in Keeping than in Getting Riches.

Art. Am. ii. 13.

Nec minor est virtus, quam quærere, parta tueri.
Casus inest illic: hic erit artis opus.

There is no less merit in keeping what we have got than in first acquiring it. Chance has something to do with the one, while the other will always be the effect of skill.

Beauty.

Art. Am. ii. 113.

Forma bonum fragile est.

Beauty is a frail good.

Education.

Art. Am. ii. 121.

Nec levis, ingenuas pectus coluisse per artes,
Cura sit, et linguas edidicisse duas.

And let it be no slight care to cultivate the mind with the liberal arts, and to learn thoroughly the two languages of Greece and Rome.

The Hawk always in Arms.

Art. Am. ii. 147.

Odium accipitrem, qui semper vivit in armis.

Hatred excites the hawk, who always lives in arms.

The Swallow.

Art. Am. ii. 149.

At caret insidiis hominum, quia mitis, hirundo.

But the swallow has no fear of man, because it is of a gentle nature.

Submission.

Art. Am. ii. 197.

Cede repugnanti; cedendo victor abibis.

Submit, thou conquerest; serve, and thou 'lt command.

Gold.

Art. Am. ii. 277.

Aurea nunc vere sunt sæcula: plurimus auro
Venit honos: auro conciliatur amor.

This is now truly the golden age; the highest honours are bought with gold; even love is purchased with gold.

Custom.

Art. Am. ii. 345.

Nil consuetudine majus.

Nothing is stronger than habit.

Prosperity.

Art. Am. ii. 437.

Luxuriant animi rebus plerumque secundis,
Nec facile est æquâ commoda mente pati.

The passions often run riot amidst prosperity, nor is it an easy task to bear it with evenness of mind.

A Difficult Task.

Art. Am. ii. 537.

Ardua molimur: sed nulla, nisi ardua, virtus.

I attempt a difficult task, but there is nothing noble, that is not arduous.

SILENCE.

Art. Am. ii. 603.

Exigua est virtus, præstare silentia rebus :
At contra gravis est culpa, tacenda loqui.

It is but a slight excellence to be silent, but it is a grievous fault to speak of things that ought to be concealed.

ENJOY THE PRESENT.

Art. Am. ii. 669.

Dum vires annique sinunt, tolerate labores :
Jam veniet tacito curva senecta pede.

While youth and years allow it, put thy hand to the plough ; soon bent old age will creep on with silent foot.

Euripides (Fr. Antiop. 44) says :—

Τοιόσδε θνητῶν τῶν ταλαιπώρων βίος.
Οὔτ' εὐτυχεῖ τὸ πάμπαν οὔτε δυστυχεῖ,
Εὐδαιμονεῖ τε καὖθις οὐκ εὐδαιμονεῖ.
Τό δῆτ' ἐν ὄλβῳ μὴ σαφεῖ βεβηκότες
Οὐ ζῶμεν ὡς ἥδιστα, μὴ λυπούμενοι ;

"Such is the life of wretched men : they are neither altogether happy nor unhappy, they are prosperous and again are unprosperous. Why pray, as we walk through the world in uncertain bliss, do we not live as pleasantly as we may, not yielding to grief?"

WHY IS THERE EVIL IN THE WORLD?

Art. Am. iii. 1.

Dixerit e multis aliquis, Quid virus in anguem
Adjicis? et rabidæ tradis ovile lupæ?

Some of the vulgar throng will say, Why is there poison in the serpent? And why give up the sheep to the ravenous wolf?

LAY NOT THE FAULTS OF THE FEW ON THE MANY.

Art. Am. iii. 9.

Parcite paucarum diffundere crimen in omnes.

Do not lay the blame on the multitude that is due to the few.

TIME.

Art. Am. iii. 65.

Utendum est ætate ; cito pede labitur ætas.

We must make use of time : time flies with rapid foot.

Enjoy the Present.

Art. Am. iii. 79.

Nostra sine auxilio fugiunt bona. Carpite florem.

Our advantages fly away: gather flowers while ye may.

The Bad Predominate.

Art. Am. iii. 251.

Pluraque sunt semper deteriora bonis.

And there are always more bad than good.

Hypocrisy even in Tears.

Art. Am. iii. 291.

Quo non ars penetrat? Discunt lacrymare decenter.

To what point does not art reach? Some learn even to weep with grace.

Music ought to be Learned by Ladies.

Art. Am. iii. 315.

Res est blanda canor; discant cantare puellæ.

Music is a pleasing accomplishment; let the fair learn to sing.

Fame of a Poet.

Art. Am. iii. 339.

Forsitan et nostrum nomen miscebitur istis:
Nec mea Lethæis scripta dabuntur aquis.

Perhaps even my name will be mingled with theirs, nor shall my writings be given over to oblivion.

The Unknown.

Art. Am. iii. 397.

Quod latet, ignotum est: ignoti nulla cupido.

What is hid is unknown; for what is unknown there is no desire.

This is translated very happily by this verse of the *Zaïre* of Voltaire (l. 1):—
"On ne peut désirer ce qu'on ne connaît pas."

Let your Hook always be Ready.

Art. Am. iii. 425.

Casus ubique valet: semper tibi pendeat hamus.
Quo minime credas gurgite, piscis erit.

Chance is always powerful: let your hook always be cast. In a pool where you least expect it, there will be a fish.

PEACE.

Art. Am. iii. 502.

Candida pax homines, trux decet ira feras.

Fair peace becomes mankind; fury belongs to wild beasts.

GIFTS.

Art. Am. iii. 653.

Munera, crede mihi, capiunt hominesque deosque:
Placatur donis Jupiter ipse datis.

Gifts, believe me, gain over both gods and men; even Jupiter is soothed by gifts.

Plato (De Republ. i. 3) says:—

Δῶρα θεοὺς πείθει, δῶρ' αἰδοίους βασιλῆας.

"Gifts persuade the gods, gifts persuade even the noblest kings."

THE EARTH.

Remed. Am. 45.

Terra salutares herbas, eademque nocentes
Nutrit; urticæ proxima sæpe rosa est.

The earth produces wholesome and unwholesome plants; the rose is found often next to the nettle.

THE BEGINNINGS.

Remed. Am. 91.

Principiis obsta: sero medicina paratur,
Cum mala per longas convaluere moras.

Resist the beginnings of evil; it is too late to apply medicine when the mischief has gained strength by inveterate habit.

TO-MORROW.

Remed. Am. 94.

Qui non est hodie, cras minus aptus erit.

He, who is not prepared to-day, will be less so to-morrow.

MEDICAL ART.

Remed. Am. 131.

Temporis ars medicina fere est.

Time is generally the best doctor.

Philippides (Fr. Com. Gr. p. 1123, M.) says:—

Ὁ κοινὸς ἰατρός σε θεραπεύσει χρόνος.

"Time, the common physician, will heal thee."

How Love is to be Conquered.

Remed. Am. 143.

Qui finem quæris amoris,
(Cedit amor rebus) res age: tutus eris.

If thou wishest to put an end to love, attend to business, love gives way to employments: then thou art likely to be safe.

How Care is to be Dissipated.

Remed. Am. 241.

Centum solatia curæ
Et rus, et comites, et via longa dabunt.

The country, companions, and the length of the journey will afford a thousand solaces for your cares.

To Burst the Chains of Love.

Remed. Am. 293.

Optimus ille fuit vindex, lædentia pectus
Vincula qui rupit, dedoluitque semel.

He is the best assertor of his liberties, who has burst the chain that galls his breast, and has once for all got rid of the cause of his pain.

Virtue and Vice nearly Allied.

Remed. Am. 323.

Et mala sunt vicina bonis: errore sub illo
Pro vitio virtus crimina sæpe tulit.

The bad is often too near akin to the good: by confounding the one with the other, virtue has often borne the blame for vice.

Dress.

Remed. Am. 343.

Auferimur cultu.

We are captivated by dress.

Envy.

Remed. Am. 369.

Summa petit livor: perflant altissima venti.

Envy assails the noblest; the wind howls round the highest peaks.

Deeds of Glory.

Ad. Liv. 449.

Acta senem faciunt; hæc monumenta tibi,
His ævum fuit implendum, non segnibus annis.

It is deeds of high renown that give age to man: these are what ought to be counted; time is to be filled with these and not with years of idleness.

PERSIUS

BORN A.D. 34—DIED A.D. 62.

Aulus Persius Flaccus, born at Volaterræ in Etruria, during the consulship of L. Vitellius and Fabius Persicus, A.D. 34, received the first rudiments of his education at his native town, remaining there till the age of twelve, when he proceeded to Rome and studied under Remmius Palæmon and Verginius Flavius. When he approached manhood, he received lessons of philosophy from Cornutus the Stoic, to whom he became much attached. He was the friend of Lucan and Cæsius Bassus the lyric poet. He died A.D. 62, before he had completed his twenty-eighth year. The extant works of Persius consist of six short satires, extending in all to 650 hexameter lines, and were left in an imperfect state.

An Ignoramus Quoting Foreign Languages.

Prol. 8.

Quis expedivit psittaco suum χαῖρε.

Who made the parrot so ready with his "How d'ye do?"

The Belly.

Prol. 10.

Magister artis ingenîque largitor
Venter.

The belly, master he, of all art, the bounteous giver of genius.

Vanity of Human Affairs.

Sat. i. 1.

O curas hominum! O quantum est in rebus inane!

Oh the cares of men! Oh how much emptiness there is in human affairs!

The Wise Man.

Sat. i. 5.

Non, si quid turbida Roma
Elevet, accedas, examenve improbum in illâ
Castiges trutinâ, nec te quæsiveris extra.

Whatever Rome in its perverted judgment may disparage, do not thou subscribe to its verdict, nor by that scale of theirs try to correct thy own false balance, nor seek beyond thy own breast for rules to guide thy conduct.

That's He.

Sat. i. 27.

Scire tuum nihil est, nisi te scire hoc sciat alter?
At pulchrum est digito monstrari, et dicier, hic.

Is then thy knowledge of no value, unless another know that thou possessest that knowledge? But it is a fine thing to be pointed at with the finger and to have it said "That's he!"

Public Applause.

Sat. i. 41.

An erit, qui velle recuset
Os populi meruisse? et cedro digna locutus
Linquere, nec scombros metuentia carmina nec thus.

Lives there the man with soul so dead as to disown the wish to merit the people's applause, and having uttered words worthy to be kept by cedar oil to latest times, to leave behind him rhymes that dread neither herrings nor frankincense.

Praise.

Sat. i. 45.

Non ego, cum scribo, si forte quid aptius exit,
Quando hæc rara avis est, si quid tamen aptius exit,
Laudari metuam: neque enim mihi cornea fibra est:
Sed recti finemque extremumque esse recuso
Euge tuum et belle.

When I write, if anything by chance be expressed correctly, (though this, I must confess, is a rare bird,) yet if anything be expressed correctly, I would not shrink from being praised; for my breast is not made of horn: but I deny that that "excellently" and "beautifully" of yours is the end and object of what is right.

Prayers.

Sat. ii. 3.

Non tu prece poscis emaci,
Quæ nisi seductis nequeas committere divis.
At bona pars procerum tacitâ libavit acerrâ.
Haud cuivis promptum est, murmurque humilesque susurros
Tollere de templis, et aperto vivere voto.
Mens bona, fama, fides, hæc clare, et ut audiat hospes:
Illa sibi introrsum et sub linguâ immurmurat: o si
Ebullit patruus, præclarum funus! et o si
Sub rastro crepet argenti mihi seria, dextro
Hercule! pupillumve utinam, quem proximus heres
Impello, expungam! namque est scabiosus et acri
Bile tumet.

Thou at least dost not with mercenary prayers ask heaven for what thou wouldst not dare to name to the gods, unless in some corner. But then the greater part of the nobles offer libations silently. I allow they do, for it is not every one that can in the temple do away with the low muttered whispers and offer up prayers in the open face of heaven. "A clear conscience, a good name, integrity," for these he prays loudly, that all at hand may hear. But in his inmost breast, and with bated breath, he murmurs "Oh that my uncle would evaporate! What a splendid funeral! Would, by the favour of Hercules, that a pot of gold would ring against my rake! or, would I could wipe out my ward, to whom I am next heir! For he is scrofulous and swoln with acrid bile."

God does not Forget the Wicked.

Sat. ii. 24.

Ignovisse putas, quia, cum tonat, ocius ilex
Sulfure discutitur sacro, quam tuque domusque?

Thinkest thou that God has forgiven thee, because, when He thunders, the holm-oak is rather riven with His sacred bolt than thou and thy house?

In Ecclesiastes (viii. 11) we find the same idea:—"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

Uprightness.

Sat. ii. 71.

Quin damus id superis, de magnâ quod dare lance
Non possit magni Messalæ lippa propago,
Compositum jus fasque animo, sanctosque recessûs

Mentis, et incoctum generoso pectus honesto.
Hæc cedo ut admoveam templis, et farre litabo.

Why do we not offer that to the gods, which the blear-eyed progeny of great Messala cannot give from his high-heaped charger, Piety to God and Justice to man enshrined within the heart; the soul's inmost cell free from pollution; a bosom imbued with generous honour? Give me these to present at the altar, and I shall gain what I ask even with a little meal.

"No; let me bring the immortals, what the race
Of great Messala, now depraved and base,
On their huge charger, cannot:—bring a mind,
Where legal and where moral sense are join'd
With the pure essence; holy thoughts that dwell
In the soul's most retired and sacred cell;
A bosom dyed in honour's noblest grain,
Deep-dyed; with these let me approach the fane,
And Heaven will hear the humble prayer I make,
Though all my offering be a barley cake."—*Gifford.*

EDUCATION.

Sat. iii. 23.

Udum et molle lutum es, nunc nunc properandus, et acri
Fingendus sine fine rotâ.

Thou art now clay, moist and pliant; even now must thou be hastily moulded and fashioned uninterruptedly by the rapid wheel.

HYPOCRISY.

Sat. iii. 30.

Ad populum phaleras; ego te intus et in cute novi.

Show these trappings to the rabble; I know thee intimately inside and out.

TYRANTS.

Sat. iii. 35.

Magne pater divûm, sævos punire tyrannos
Haud aliâ ratione velis, cum dira libido
Moverit ingenium, ferventi tincta veneno,
Virtutem videant, intabescantque relictâ.

O mighty father of the gods! when once dire lust, dyed with raging poison, has fired their minds, vouchsafe to punish cruel tyrants in no other way than this, that they see virtue and pine away at having forsaken her.

This passage is thus paraphrased by Wyat:—

"None other payne pray I for them to be,
But, when the rage doth lead them from the right,
That, looking backward, Vertue they may see
E'en as she is, so goodly faire and bright!

And while they claspe their lustes in arms acrosse,
Graunt them, good Lord, as thou maist of thy might,
To fret inwarde for losing such a losse!"—*Ep. to Poynes.*

The Purpose of Human Life.

Sat. iii. 64.

Venienti occurrite morbo.
Et quid opus Cratero magnos promittere montes?
Discite io miseri, et causas cognoscite rerum;
Quid sumus, et quidnam victuri gignimur: ordo
Quis datus, aut metæ quam mollis flexus, et unde:
Quis modus argento: quid fas optare: quid asper
Utile nummus habet: patriæ carisque propinquis
Quantum elargiri deceat: quem te deus esse
Jussit, et humanâ quâ parte locatus es in re.
Disce.

Meet with preventive skill the disease coming to attack you. Of what use is it to offer mountains of gold to Craterus? Learn, hapless youths, and investigate the causes of things—what we are and for what purpose born—what station of life is assigned us—how delicate the turning round the goal and whence the starting-point—what bounds the love of property requires—what it is lawful to wish—how far the genuine use of wealth extends—what are the just claims of country and dear relations—what kind of being heaven would have us be, and where our stand in the human commonwealth.

The Man of Pleasure.

Sat. iii. 77.

Hic aliquis de gente hircosâ centurionum
Dicat, Quod satis est, sapio mihi: non ego curo
Esse, quod Arcesilas ærumnosique Solones,
Obstipo capite, et figentes lumine terram,
Murmura cum secum et rabiosa silentia rodunt,
Atque exporrecto trutinantur verba labello,
Ægroti veteris meditantes somnia, gigni
De nihilo nihil, in nihilum nil posse reverti.
Hoc est, quod palles? cur quis non prandeat, hoc est?
His populus ridet: multumque torosa juventus
Ingeminat tremulas naso crispante cachinnos.

Here some shag-haired captain may bellow forth, "I have enough of wisdom to satisfy me: I care not to be what Arcesilas was and dismal Solons, with head awry and leaden eye that loves the ground, while they mutter within themselves or are moodily silent, poising every word on protruded lips, moping o'er sick

men's dreams, 'that nothing can be generated from nothing; nothing can return to nothing.' Is it over such stuff as this that you grow pale? Is it for this that one should go without his dinner?" At this the people laugh, and with wrinkling nose the brawny youth convulsively re-echo loud peals of laughter.

Self-Knowledge.

Sat. iv. 23.

Ut nemo in sese tentat descendere, nemo!
Sed præcedenti spectatur mantica tergo.

How is it that no one tries to descend into himself! But our eyes are fixed on the loaded back that walks before us.

See (Fr.) Wallet-bearer.

Self-Knowledge.

Sat. iv. 52.

Tecum habita, et nôris, quam sit tibi curta supellex.

Retire into thyself, and thou wilt blush to find how poor a stock is there.

Trifles.

Sat. v. 20.

Dare pondus idonea fumo.

Air-blown trifles, fit only to give weight to smoke.

Differences of Opinion.

Sat. v. 52.

Mille hominum species, et rerum discolor usus.
Velle suum cuique est, nec voto vivitur uno.

Countless are the various species of mankind, and the shades that separate mind from mind. Each has his will, and each pursues his own.

To-morrow.

Sat. v. 64.

Petite hinc juvenesque senesque
Finem animo certum, miserisque viatica canis.
"Cras hoc fiet." Idem cras fiet. "Quid, quas magnum?
Nempe diem donas." Sed cum lux altera venit,
Jam cras hesternum consumsimus. Ecce aliud cras
Egerit hos annos, et semper paullum erit ultra.
Nam quamvis prope te, quamvis temone sub uno
Vertentem sese, frustra sectabere canthum,
Cum rota posterior curras et in axe secundo.

In midnight study seek, ye young and old, a specific object for your mind and supply for your miserable old age. "It shall be done to-morrow." "To-morrow, thou wilt make the same answer." "What, dost thou look upon one day as such a precious gift?" "But when that other day has dawned, we have already spent yesterday's to-morrow. For see, another to-morrow wears away our years and will always be a little beyond thee. For though it is so near thee, and guided by the self-same pole, thou wilt in vain try to overtake the felloe that revolves before thee, since thou art the hinder wheel and on the second axle."

So Shakespeare ("Macbeth," act v. sc. 5) says:—

"To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time:
And all our yesterdays have lighted fools
The way to dusty death."

And Cowley:—

"Our yesterday's to-morrow now is gone,
And still a new to-morrow does come on,
We by to-morrows draw out all our store,
Till the exhausted well can yield no more."

FREEDOM.

Sat. v. 83.

An quisquam est alius liber, nisi ducere vitam
Cui licet ut voluit?

Is any one else, then, a freeman but he that may live as he pleases?

HYPOCRISY.

Sat. v. 116.

Fronte politus
Astutam vapido servas sub pectore vulpem.

Though thy face is glossed with specious art, thou retainest the cunning fox beneath thy vapid breast.

Milton ("Paradise Lost," Book iii. l. 683) thus describes hypocrisy:—

"For neither Man nor Angel can discern
Hypocrisy, that only evil that walks
Invisible, except to God alone,
By His permissive will, through Heaven and Earth."

BRAY A FOOL IN A MORTAR.

Sat. v. 120.

Sed nullo thure litabis,
Hæreat in stultis brevis ut semuncia recti,
Hæc miscere, nefas.

But there is no incense offered to the gods by which thou canst gain this boon, that one short half-ounce of Right can be infixed in fools. To bray these things together is an impossibility.

The Mind.

Sat. v. 129.

Intus et in jecore ægro
Nascuntur domini.

Within and in thy morbid breast there spring up masters.

Enjoy the Present.

Sat. v. 151.

Indulge genio, carpamus dulcia: nostrum est,
Quod vivis: cinis et manes et fabula fies.
Vive memor leti. Fugit hora: hoc, quod loquor, inde est.

Indulge thyself! let us pluck the sweets of life! that thou really livest is my boon: thou wilt soon become ashes, a ghost and a gossip's tale. Live mindful of death. Time presses: this very word I speak is subtracted from it.

"Oh rather cultivate the joys of sense,
And crop the sweets which youth and health dispense;
Give the light hours to banquets, love, and wine:
These are the zest of life, and these are mine!
Dust and a shade are all you soon must be:
Live, then, while yet you may. Time presses.—See!
Even while I speak, the present is become
The past, and lessens still life's little sum."—*Gifford.*

Different Dispositions in the same Family.

Sat. vi. 18.

Geminos, horoscope, varo
Producis genio.

The star that presides over the natal hour produces twins with widely-differing dispositions.

Great-great-grandfather.

Sat. vi. 57.

Quære ex me, quis mihi quartus
Sit pater: haud prompte, dicam tamen. Adde etiam unum,
Unum etiam: terræ est jam filius.

Well, ask me who my great-great-grandfather was! I could tell you certainly, but not very readily. Go yet a step farther back and one more: you will find *he* is a son of earth!